# A Reviler Rebuked:

OR,

# Abraham Bonifield's

ENVY, FALSENESS and FOLLY,

In his Late Book, Called,

*The CRY of the OPPRESSED, &c.*

LAID OPEN

In this ANSWER thereunto.

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Written by *OLIVER SANSOM.*

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*Behold he Travelleth with Iniquity, and hath Conceived Miſchief, and brought forth Falſhood. He made a Pit and digged it, and is fallen into the Ditch which he hath made. His Miſchief ſhall return upon his own Head, and his violent Dealing ſhall come down upon his own Pate,* Pſal. 7. 14. 15, 16.

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SANSOM

# A REVILER REBUKED;

OR,

# Abraham Bonfield's

## ENVY, FALSNESS and FOLLY in his late Book, called the *Cry of the Oppreſſed*, &c. laid open in this Anſwer thereunto.

OF the many ways which Satan hath uſed to caſt reproach upon the Way of Truth, and them that truly walk therein, thereby to hinder thoſe that are enquiring after it, from entering thereinto: One (and that not the leaſt miſchievous) hath been to ſtir up Diſcontent, Emulation, or Envy in ſome or other, who make, or have made Profeſſion of the ſame Way of Truth, againſt either ſome particular Member, or the whole Society; and having drawn them by degrees into Prejudice and Enmity, then to thruſt them forward, to make open War by Word or Writing, and to load the Faithful Profeſſors of Truth with Calumny, Reproach and falſe Accuſations. How much the Apoſtle *Paul* ſuffered by ſuch, either False Pretenders to, or Backſliders and Apoſtates from the Way of Truth, may be gathered from divers occaſional hints, in many of his Epiſtles. There were ſome *High Talkers* amongſt the *Corinthians*, that were *puffed up againſt the Apoſtle*, 1 Cor. 4. 18, 19. Some that were ready to *Cenſure him* as if he *walked according to the Fleſh*, 2 Cor. 10. 2. Some who *deſpiſed his Bodily preſence, as weak*, and counted his *Speech contemptible*, ver. 10. Such he called *Falſe Apoſtles* and *Deceitful Workers*, cap. 11:

ver. 15. And recounting the many Sufferings, Hardships and Perils he had undergone for the sake of the Gospel, mentions his *Perils among false Brethren*, ver. 26. He complains to the *Galatians* of *false Brethren* at *Jerusalem*, *who sought to bring him into Bondage*, Gal. 2. 4. He tells the *Philippians*, *That some at* Rome *Preached Christ even of Envy, Strife and Contention, not sincerely, supposing to add affliction to his Bonds*, Phil. 1. 15, 16. He warns *Timothy* of *Alexander the Copper-smith, who*, (he says) *did him much evil, and greatly withstood his Preaching*, 2. Tim. 4. 14, 15. Nor was the Apostle *John* free from the like Exercise and Suffering from *Diotrephes*, who *prated against him with malicious words*, 3 John 9, 10. So that it need not seem strange to any now, neither should any be startled at it, to see some rise up amongst us, or pretending to be of us, and fall upon us with bitter Revilings and false Accusations; since it appears to have been the work of the wicked One, in former Ages, to stir up such perverse and unruly Spirits, to Rail at, Revile, Reproach and Defame even the Apostles themselves. Which evil work he hath continued ever since; and in this Age especially, wherein the Light of the Glorious Gospel of our Lord Jesus Christ hath broken forth more brightly and clearly, than in many Ages before; he hath drawn some that professed to walk therein, into *Discontent*, *Division*, *Prejudice*, *Enmity*, and so at length into *open Opposition*, even to Write, Print and publish Books stuffed with *Falshoods* and *Defamations* against the Faithful Followers and Ministers of Christ Jesus.

Among the too many whom Satan hath beguiled, corrupted and hardened to that degree, *Abraham Benifield* of *Reading* is one, who having long since discovered himself to be a Man of a *restless and unquiet Mind*, and of an unruly and contentious Spirit, seeking occasions to make Disturbances, and break the Peace of the Church, was divers years ago reproved therefore, and testified against, by the *Quarterly Meeting* of the County *where he lives*. And having since left the Meeting of Friends (to which he us'd before to resort) and joyned himself to them in *Reading*, who, some years ago, Separated themselves from Friends; he hath very lately Published a Book in Print, containing many *Foul Reflections*, *Slanderous Reports*, and *False Accusations* against divers Friends by Name, among whom he hath made me a principal Butt, to shoot his *Envious Arrows* at, and hath laboured much to defame me in my Reputation, both as a Man and a Christian; I find a concern upon my Spirit, to Vindicate Truth, and other Friends concerned, as well as my self, from his *False* and *Foul Aspersions*, and to lay open his Deceit and Wickedness therein.

He calls his Book, *The Cry of the Oppressed in Sion*: But by the *Confusion* that is in it, he manifests himself to be in *Babylon*; He should have told what he means by *Sion*. For as *Sion* outwardly was a Mountain in *Jerusalem*, upon, or near which the *Temple* was said to be builded: So *Sion* Spiritually, or in a Mystical Sense, is used for that Holy Mountain, which the Prophet spoke of, when describing the Peace of Christ's Kingdom in the Gospel-Days, he said, *They shall not hurt nor destroy in all my holy Mountain*, Isa. 11. 9. And to such as come to dwell in this Holy Mountain, the same Prophet said elsewhere, *In Righteousness shalt thou be established; Thou shalt be far from Oppression, for thou shalt not*

fear;

*fear; and from terrour, for it shall not come near thee,* Chap. 54. 14. Whence then has he fetched his *Cry of the Oppressed in Sion?* He says, it is *Sounded forth aloud in the Camp:* But he doth not say what Camp. Surely it must be in the Camp of the *Uncircumcised.*

Besides his *Cry,* he hath given another Title to his Book, he calls it also, *An Appeal from the Wicked and Unjust Judgment of Men, to the Judgment-Seat of Christ, that Just and Upright Judge and Lord of Heaven and Earth; And to his Holy Witness in the Hearts and inward parts of all the Real Professors and Possessors of the Holy Truth.* Here he makes a two-fold Appeal, one to the *Judgment-Seat of Christ,* another to his *Holy Witness in the Hearts,* &c. by distinguishing of which, it seems as if he referred in the former, to the general Judgment at the end of the World. For that word [*Judgment-Seat*] is used in that Sense by the Apostle *Paul* in his Epistle to the *Romans,* chap. 14. ver. 10. *For we shall all stand before the Judgment-Seat of Christ;* and 2 Cor. 5. 10. *For we must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether good or bad.* And I do not remember it is used in any other Sense in Scripture, unless it be with Relation to Civil Judicatures. Besides these, he hath yet a *Third* and more particular Appeal in his Book, *page* 30. where he *Appeals to all that have Eyes of their own, and dare use them.* I am well content to *joyn Issue* with him upon all his *Three Appeals,* and to abide the Judgment, both of *God's Witness* in the Hearts of his People at present, and of Christ himself hereafter at the great day; nor do I fear the Censure of any, who have Eyes of their own, and dare and will use them *aright.* And had not *Abraham Bonifield* called his Book, *A True and Impartial Account of Unchristian Forcing, Severe Ways, Arbitrary and Indirect Methods,* &c. I should not perhaps have so much regarded his Personal Reflections upon my self (though they are very *Foul* and *False*) as to have bestowed an Answer on him. But for the Honour of Truth, and clearing of other Friends concerned therein, as well as my self, and to prevent his Deceiving and Misleading any who do not so well know him, I think fit to lay open and unravel his Spiders Web (which is his own Phrase *p.* 26) not doubting to manifest to the indifferent Reader, that his Account (which he calls True and Impartial) is *Untrue* and *Partial;* that his *Cry of Oppression by Unchristian Forcing, Severe Ways,* &c. is as *Causeless,* as he is *Clamorous,* and that he hath *knowingly* wronged me in those *Wicked Reports* he hath Published concerning me. Yet before I enter upon his Book it self, his Epistle to the Reader lying in my way, and being so *bulky* as to take up *ten pages,* it may be thought much, if I should wholly pass over it, without taking any notice of it. Some few Observations therefore I think fit to make, on some few Passages in it.

He begins with as much *Smoothness* as he can, to insinuate himself into his Reader, pretending much to *Truth* and *Plainness;* but he cannot hold to that long. He quickly falls into *Heat, Anger, Railing* and bitter Language, and in that heat runs into a sort of Prophetick Strain, denouncing Judgments against others; and undertaking, after his manner, to foretel what shall befal them, whom he calls *Proud and Haughty Minded.* But galloping on too fast without

true Senſe, or due Conſideration, he Stumbles, Falls and Foyls himſelf moſt ſhamefully; for ſpeaking of thoſe whom he calls *Proud* and *Haughty Minded*, he ſays, *They have digreſſed from the Truth, and too far played the Harlot thereby with the Lord, the ancient Rock of their Salvation.* Did ever any Man of ſober Senſe drop ſuch an Expreſſion as this? The Prophets of God did often reprove back-ſliding *Iſrael* of old, for going a Whoring *from God*, Hoſea, 4. 12. and chap. 9. 1. And playing the Harlot *with* others. *Ezek.* 16. 28. *Jer.* 3. 1. But whoever heard before of playing the Harlot *with* the Lord? By this the Reader may taſte and ſee how far *A. Boniſield* is Digreſſed, or gone aſide from Truth, and what Spirit guided him in Writing his Book, which hath led him to uſe ſuch a groſs and unſound Expreſſion. This is in the 5th *page* of his *Epiſtle*: And in the ſame he gives his Reader to underſtand (whereby the Reader may ſee and obſerve what a *Quarrelſome Man* he has been) that this is not *the firſt Difference, no, not by ſeveral*, that he has been concerned in with Friends in that Town of *Reading*. And as if he Gloried in this (which he might rather be aſhamed of) he divides them into *Small or Petty ones, and more General*, or *moſt Capital ones*. It ſeems *Small* or *Petty* matters will ſerve for a ground or occaſion of difference with ſuch a *Pettiſh* Spirit as he is of. But he need not boaſt of that: For it is not for his Honour. And indeed, if he had had any real regard for the Honour of Truth, and the Reputation of that Chriſtian Society, which he once profeſſed himſelf a Member of, and is now *without juſt cauſe* become an Enemy to, it would have reſtrained him from Publiſhing Differences long ſince paſt and gone, eſpecially wherein he himſelf was ſo deeply concerned, and thereby to expoſe both the one and the other to the Scorn and Contempt of ſuch prophane Readers as his Book may go amongſt. But he muſt gratifie his Envy, though he wound himſelf in endeavouring to wound others. Three Differences therefore he here ſets forth, which he calls more General, or moſt Capital ones. The *firſt* he ſays, *was referred to be heard and ended by* Jo. Oſgood *and* John Kilborne, *wherein ſeveral others*, he ſays, *were likewiſe concerned, as well as himſelf.* Thoſe words [*ſeveral others*] are a common Shelter for him to hide himſelf under, when he would make his Reader believe that other Friends took part with him in his Quarrels, but how falſe he is in that I ſhall ſhew anon, when I come to Examine his Book it ſelf. What that Difference was about, he has not told his Reader. Generals ſerve *Slanderers* beſt to lurk under. In general therefore he ſays, *Several Charges were drawn up, ſtated and given againſt* W. L. *and were moſt of them ſuch too*, ſays he, *as I think, ſcarce ever the like in the Nature and Degree of them, as with reſpect to* W. L. *his Arrogance and Pride, hath at any time come before Friends ſince they were a People.* Is not this ſet out at an high rate? From this general Account, what could the Reader conceive; but that *W. L.* was the height of Pride and Arrogance? Whereas they that know him, know him to be no ſuch Man; and it's more applicable unto *A. Boniſield* himſelf. 'Tis true, he had drawn up many Charges, and written many Scandalous Papers againſt *W. L.* tending to defame him: But when the matters came to be looked into and examined, the Friends to whom it was referred, did not judge *W. L.* to be guilty of that which *A. B.* had charged him with. But *A. B.* thereupon burned his own

Papers

Papers himſelf that ſame Evening at *John Buys* Kiln-fire; and whether this was not a Teſtimony againſt what he had written, let the Reader judge: And was it not then agreed, that whoever revived the ſaid Difference again, ſhould be deemed the offending Perſon? He goes on ſaying, *And the Remarks of the aforeſaid made upon both his Charges, Perſon, Qualifications,* W. L. *may happily ſtill remember.* Whom does he mean by [*the aforeſaid*?] He muſt mean either *J. O.* and *J. K.* (to whom, he ſays, *the Difference was referred*) or himſelf, and his [*ſeveral others*] who he ſays were concerned in it as well as himſelf. If he means thoſe two Friends (*J. O.* and *J. K.*) *W. L.* doth not at all remember that they made any Remarks upon his Charges, Perſon, or Qualifications. And he believes they were Honeſter and Wiſer Men, than to make Remarks upon his Perſon or Qualifications. But if by [*the aforeſaid*] he means himſelf and his pretended (*ſeveral others*) concerned with him, it ſhews what *Cavilling Spirits* he and they were of, and what *Quarrelſome Qualifications* they had, that would go to make Remarks upon *W. L*'s Perſon and Qualifications. What Perſons or Qualifications *A. B*'s (*ſeveral others*) were of, I know not; but *A. B.* I think, might very well have let *W. L*'s Perſon and Qualifications alone. And notwithſtanding the *big* Words and *empty* Flouriſhes, which *A. B.* hath uſed to ſet forth the greatneſs of the *Capital* Difference, as he calls it; it ſeems the Difference was but ſlenderly grounded againſt *W. L.* if it wanted to be made out by Remarks upon his *Perſon* and *Qualifications.* But be that Difference what it would, ſince *A. B.* acknowledges it was not only referred to be heard and ended by *J. O.* and *J. K.* but alſo that it was ſo: (for he adds; *as accordingly they were,* viz. heard and ended) who but one of a reſtleſs and unquiet Mind, an Evil Contentious Spirit, would have renewed the remembrance of an old *ended* Difference? By this the Reader may ſee ſome of *A. Boniſield*'s Qualifications, and by theſe gueſs at the reſt, which are ſo *Remarkably Evil,* that they need no farther *Remark* to be made upon them.

In the 8th *page* of his *Epiſtle,* he reflects not only on *W. L.* and *J. B.* but on the Monthly and Quarterly Meetings too. For having ſet forth (but very falſly) the great Endeavours and Entreaties he uſed to obtain Juſtice and a fair Hearing (as he pretended) he adds, *Tho' all in vain and to no purpoſe, becauſe of their ſo over-ſwaying of Meetings for Affection and Intereſt; becauſe ſtill and always* (ſays he) *There was a Ruling Party both in Monthly and Quarterly Meetings; ſo that what they were minded or reſolved ſhould be, was to be; and what not, neither could, ſhould, nor was to be admitted.* That this is a great Falſhood and Slander upon the Monthly and Quarterly Meetings of our County of *Berks,* is notoriouſly known to all our Friends that frequent thoſe Meetings, and therefore need no other Refutation, there being ſo many that can Witneſs againſt it: But it is uſual with him to charge his own Faults upon others; and *Preheminence* being the thing he hath long aimed at, and ſought after, that he might *Sway, Rule,* and *Over-rule* Meetings at his pleaſure; his being diſappointed thereof (by them he mentions, and other Friends alſo, who ſaw his Ambitious, Aſpiring Humour, and Contentious Temper, and oppoſed him therein) hath ſtirred up in him a Spirit of Revenge, to upbraid them with that which himſelf was guilty of. But as herein he hath done wickedly,

true Sense, or due Cosinderation he [illegible]



wickedly, so hath he also done it foolishly, and the Reward of Fools, Confusion and Self-contradiction, falls upon him. For when he hath charged *W. L.* and *J. B.* with over-swaying Meetings for Affection and Interest; so that what they were minded or resolved should be, was to be; and what they were minded should not be, neither could, should, nor was to be admitted: He immediately adds, *And it may be also observed, how doubtful and timerous* W. L. *and* J. B. *&c. all along from first to last, have been of themselves, and concerning the Effect and Event of things.* Was this a sign of their having, or being of a *Ruling* Party in Monthly and Quarterly Meetings? If they had so *over swayed* Meetings, as he says, that what they were minded should be, was to be; and what they were minded should not be, neither could, should, nor was to be admitted, surely they needed not to have been doubtful and timerous (as he represents them) concerning the Effect and Event of Things. Here *A. Bonifield*'s Passion hath run him on ground. He designed to *defame* those Friends *at a venture*; and the first thing he charges them with, is *Superiority, Rule, Sway* in and over Meetings, both Monthly and Quarterly, so that *they could do what they pleased*; what they had a mind to have done, must be done; and what they would not have done, must not be done, says he. This, if it were true, were bad enough, one would think, and he needed not have heaped up more. But his Envy extended further. Therefore running on without Consideration, he represents them at the same time, *doubtful* and *timerous*, not considering how disagreeable those terms are, to that great strength and power of Sway and Rule, which he had but just before represented them to have in and over Meetings, by which they could do, or keep undone, whatsoever they pleased. The truth is, both the one and the other is a Falshood, and a Slander of his own devising; and this discovery of his Folly is very just upon him.

Now that himself was guilty of seeking and endeavouring to carry on his Contentious Design by Interest, he himself has (unadvisedly) acknowledged in this place. For speaking of an Appeal, which he falsly says was pretendedly sought, endeavoured and allowed by *O. S.* he adds, *And earnestly and truly endeavoured by me, and that by all the thought-of ways, means and interest that possibly I could find, obtain, or make use of, on my part, in order thereunto.* So that though there was no cause for the Appeal he mentions, nor ground for him to charge me (as he doth here, and frequently in his Book) with seeking, endeavouring, and allowing it (to which I may answer in its place) yet he plainly discovers that that which he wrongfully blames those Friends for, to wit, over-swaying of Meetings for Affection and *Interest*, was the course he took for carrying on his Appeal, namely, by all the thought-of ways, means, and *Interest*, that possibly he could find, obtain, or make use of on his part, as his own words are.

Besides the former, he contradicts himself again in this place. For speaking of his Intreaties, used still, and all along from time to time, and one time to another, for but Justice and a fair Hearing in his Case, he adds, *in both this and the former Differences:* And he confest but a little before, p. 5. that one of the two former Differences was heard and ended by *J. O.* and *J. K.* and in this place acknowledges the two former were heard and ended: So that there is *no*

*end*

*end of Contention with him*, but rather than be quiet, he will call for Justice, and a fair Hearing, even of such Differences as himself acknowledges have been referred, heard and ended before.

More Observations might be made on his Epistle; but these foregoing may somewhat discover what Spirit and Temper he is of, which the Book it self will afford occasions of manifesting more fully. I shall therefore here only note, that he flatters with his Reader at the end of his Epistle, as he did at the beginning of it, and after he hath vented a great deal of *Bitterness*, *Envy*, and *Falshood* in it, subscribes himself in the close thereof, *Thine in the Truth that is plain, innocent, and void of the beguiling Crafts of Men.* 'Tis true indeed, that Truth is plain and innocent, and void of the beguiling Crafts of Men; But it is also true, That he is not in that Truth, but out of it, and contending against them that dwell in it: And his pretending to be in the Truth that is void of the Beguiling Crafts of Men, is but a *Crafty Artifice* of his, to beguile his Reader by.

To his Epistle he tacks on something, by way of Introduction to his Book, in which he opens (perhaps unawares) the Ground of the present Difference, *viz.* That after the former Difference had been ended, he and some others *recollected some omission or shortness* (says he) *in our not so stating it in the former, relating to that part of the Difference, we thought very material and necessary to have been inserted, as the Ground or Hinge upon which most of our Discontents did hang and depend, upon which occasion* (says he) *the old matter not brought before to light, and more new ones daily appearing, did occasion me to draw up first my own particular Dissatisfactions, in order to present, and to have them heard and redressed either by the Monthly or Quarterly Meetings. And therefore* (says he) *in order thereunto, I presented the Monthly Meeting with a Paper of Complaint of my Aggrievances.* See now Reader, the *restless* Temper of this *Contentious* Man, that no sooner was one Difference with him ended, but he began to *study* how to *raise* another. He *feigns* some fresh occasion, and thereupon pretends to recollect some omission or shortness in stating the former Difference, that he might take *fresh* occasion to *differ again.* But is it not strange, that this pretended omission should be of something relating to that part of the Difference, which he and his thought *very material* and necessary to have been inserted, as the *Ground* or *Hinge* upon which most of their Discontents (he says) did hang and depend? This was a shortness indeed, sufficient to *unhinge* all their Discontents, and render the Difference, at least on their side, *groundless.* But rather than his Discontents should want an *Hinge* still to turn and return upon, he would bring forth old matter not brought to light before, for he says, *upon which occasion, the old matter not brought before to light, and more new ones daily appearing, did occasion me to draw up first my own particular Dissatisfactions.* Was this like the Truth that is *plain and innocent, and void of the beguiling Crafts of Men*? Doth not this either discover the *beguiling Craft or Folly of a Man out of Truth, and neither plain nor innocent*, thus to keep back some old matter, (and that too no less, it seems, than the Ground or Hinge upon which, he says, most of their Discontents did hang and depend) and not insert it, not bring it to light, when his old Difference was to be put an end to?

true Senſe, or due Coſinderation he ...
ſhamefully ...



Now having drawn up his own particular Diſſatisfactions, *I preſented the Monthly Meeting*, ſays he, *with a Paper of Complaint of my Aggrievances.* This Paper of Complaint one might reaſonably expect ſhould have been the firſt in his Book; but it is not brought forth till in his 7th page. But his Book begins with another Paper, pretended to be a Complaint of ſeveral Friends belonging to the Monthly Meeting of *Reading*, to the Quarterly Meeting at *Ore*, againſt *W. Lambell*, for not Recording in the Monthly Meeting-Book *A. Bonifield*'s particular Complaint againſt him and *Jo. Buy*. Now though his Charges againſt *W. L.* and *J. B.* were in order of time before his Complaint to the Quarterly Meeting at *Ore*, againſt *W. L.* yet ſince he hath placed the latter firſt, I will give ſome accouut of that firſt. It is a Complaint againſt *W. L.* conſiſting of two parts, one for refuſing to Record in the Monthly Meeting-Book the Complaint he had made to that Meeting againſt *W. L.* and *John Buy*; and that Meeting's referring it to the Quarterly Meeting; the other, for not bringing the Meeting's Book to the Meeting, and refuſing to let him have it to look into. The better to ſet off his Complaint, and to give the more Countenance and Authority to it, he pretends that *ſeveral other Friends, belonging to the Meeting, were troubled and ſore grieved at* W. L's refuſing to Record his Complaint, *&c.* and *did from thence take occaſion to draw up that Paper of Complaint to the Quarterly Meeting againſt him*, and that thoſe Friends did *appoint him* (A. B.) *to deliver it on their behalf, as alſo on his own*; and accordingly he hath ſigned the Paper thus, [ *By* Abraham Bonifield, *on the behalf of the reſt concerned* ]. Now in all this he hath not acted in the *Truth that is plain and innocent*, but hath uſed *beguiling Craft* to deceive his Reader. For when the Friends, appointed by the Quarterly Meeting to hear his Complaint, and end the Difference, came to examine the Matter, and inquire into the Particulars, I well remember, (for I was one of them) that when we asked him who, and what Friends of *Reading* Meeting were one with him in that Complaint, which he had ſigned on the behalf of the reſt concerned, he could not, or would not, name one, but *R. Sandilands* being preſent, did acknowledge that he was one with *A. B.* therein. And whereas he Charges *W. L.* (and it is the main part of his Charge) that he refuſed to Record the Complaint in the Monthly Meeting-Book (after the Meeting had referred it to the Quarterly Meeting) notwithſtanding that it was the Order, Concluſion and Agreement of the Monthly Meeting. I do not remember that it was made appear to us that the Monthly Meeting did order *W. L.* to Record it in their Book, though they did refer it to the Quarterly Meeting to end it. And it doth appear by the Complaint it ſelf, as *A. B.* has publiſhed it, that *W. L.* did not refuſe to ſtand to the Agreement of the Monthly Meeting, for referring it to the Quarterly Meeting to be ended. For the Complaint ſaith, *The Meeting came to this Unanimous Concluſion*, viz. *to refer it to the Quarterly Meeting to end, to which both Parties did agree.* So that the ſubſtance of the Matter was anſwered by *W. L.* in agreeing with the Monthly Meeting to refer it to the Quarterly Meeting. And it is no ſign that the Monthly Meeting was offended with *W. L.* for not Recording it; that moſt of the Friends belonging to that Meeting, when they underſtood *A. B*'s Intention to Complain of *W. L.* at the Quarterly Meeting, did ſign a Certificate

on

on behalf of *W. L.* and *J. B.* of which this following is a Copy, directed thus.

To the Quarterly Meeting at *Ore*, the 15th of the 7th Month, 1690.

Dear Friends,

" WHereas our Friend *Abraham Bonifield* has taken Offence in his Mind a-
" gainſt our Dear Friends *John Buy* and *William Lambole*, more eſpe-
" cially againſt *W. L.* and in this offenſive Mind hath been raking diſlikes a-
" gainſt *W. L.* and *J. B.* both to the Diſquieting of himſelf, and alſo to the
" Grief and Sorrow of Friends. Now theſe may let you know, that we whoſe
" Names are here under-written, being Eye and Ear-witneſſes of the Converſa-
" tions of *W. L.* and *J. B.* and their Deportment amongſt us, do give you to
" underſtand our Senſe concerning them, which is, They are Men fearing God,
" and of a Clean Converſation, and make Conſcience in the ſight of God of what
" their Practice is. And whereas our Friend *A. B.* has let into his Mind that
" *W. L.* doth exerciſe Lordſhip over his Brethren, and ſet himſelf in Judgment
" over Honeſt Friends; and many things of this kind and nature: As for our
" parts, we ſee no ſuch Practice or Spirit appear in either *J. B.* or *W. L.*
" This we thought fit to ſignifie to you, in the behalf of the Bleſſed Truth, and
" our Antient Friends; with the Salutation of our Dear Love in the Unchange-
" able Truth, remain your Friends.

This was Signed by *William Speakman*, and 20 Friends more.

This was not Read at that ſaid Meeting, becauſe *A. B*'s Complaint was not openly Read, but at another Quarterly Meeting afterwards it was Read.

But now it is worth the Reader's noting (in order to have a better underſtanding of *A. B.*) how falſly he (who pretends to be *in the Truth that is plain and innocent, and void of the beguiling Crafts of Men*) dealt with the Monthly Meeting in this Caſe. He had Exhibited to the Monthly Meeting a Paper of Charges, by way of Complaint, againſt *W. L.* and *J. B.* and he acknowledges he had the liberty granted him to Read the ſame in the Meeting. The Meeting alſo, he ſays, Unanimouſly concluded to refer it to the Quarterly Meeting to end it. And to this Reference both Parties, *viz. A. B.* himſelf, as well as *W. L.* and *J. B.* did agree. Obſerve now how well he proſecuted his Charge againſt *W. L.* and *J. B.* before the Quarterly Meeting, for he never carried it thither at all, (which was his part to have done) he confeſſes ſo himſelf in his 3d page thus, *It is to be obſerved* (ſays he) *that it was only the foregoing Paper of Complaint, containing the Grievances of ſeveral Friends belonging to the Monthly Meeting at* Reading, *that was delivered by me to the Quarterly Meeting at* Ore, *the 7th Month*, 1690. *but not one jot or tittle in particular as from my ſelf, or concerning, or*

 relating

true Senſe, or due Conſideration

relating to the ſeveral Articles I had in Charge againſt W. L. and J. B. But he letting that drop, frames a *new* Complaint only againſt *W. L.* pretending as if ſeveral other Friends were concerned in it, and that he ſigned it on their Behalf, (though we could find none to own it but *R. S.* and himſelf.)

But to proceed; On the 15th of the 7th Month, 1690. *A. Bonifield* delivered his *new* Complaint to the Quarterly Meeting at *Ore*; which the Meeting took, but underſtanding it to be but a private Paper, not coming from the Monthly Meeting, nor the ſame that was by the Monthly Meeting's Conſent referred thither, did not think fit to trouble the whole Quarterly Meeting with private Quarrels, or particular Jangles; but committed it to Eight Friends of the Meeting, whom the Meeting nominated, and choſe to hear, and determine that, and all other Differences between *A. B.* (or any others that joined with him) and *W. L.* and *J. B.* And when the Meeting had concluded on this way, *A. B.* was called in, and the Agreement of the Meeting Read to him, with the Names of the Eight Friends to whom it was referred. He excepted againſt one of them, who was therepon left out, and the Matter left to the other Seven, with which A. B. ſeemed ſatisfied and contented, asking the Meeting, whether it was intended that thoſe Seven Friends ſhould hear and end only the Matter contained in that Complaint, or all other Differences depending between *W. L. J. B.* and him? To which the Meeting anſwered, that thoſe Seven Friends were appointed to hear and end all Differences whatſoever between him, *W. L.* and *J. B.* and others concerned therein. He was very deſirous to have had his Complaint Read in the open Meeting. But the Meeting for divers Reaſons did not think it proper.

Of the Seven Friends, to whom this Service was by the Quarterly Meeting committed, I was one. And though A. *Bonifield* is ſo violently ſet, and inveighs ſo bitterly againſt me now, I ſuppoſe I ſtood fairer in his Opinion then; otherwiſe he having the liberty of Exception allowed him, and making uſe of it (as he did) to exclude one, he might have alſo excepted againſt me, and thereby have ſaved me a great deal of trouble, and himſelf the pains of railing at me as he hath ſince done: However we undertook this Service (I can truly ſay for my ſelf, and believe I may ſafely ſay it for the reſt of my Friends concerned) with a Conſciencious regard to the Honour of God, the Proſperity of Truth, and the Peace of the Church in that Place. And accordingly, on the 23d day of the ſame 7th Month, 1690. we met at *Reading*, and being gathered together, waiting on the Lord, in a weighty Senſe of his Living Power and Preſence with us, after ſome time we deſired *A. B.* (who was preſent among us) to bring forth what he had to offer to our Conſideration; whereupon he ſtood up, and made a Speech, telling us he was diſſatisfied with the proceedings of the Quarterly Meeting, becauſe they refuſed to let him read his Paper openly in the Meeting. And inſtead of giving us his Charges againſt *W. L.* and *J. B.* he Read to us a Writing, containing ſomething which he called Reaſons why he refuſed to bring his Cauſe before us; in which he reflected foully on the Quarterly Meeting's Proceedings, as Unjuſt, Uncharitable, and Immoral; and ſaid, he would Appeal to the next Yearly Meeting, where he hoped to have more Juſt

and

and Impartial Proceedings to Redreſs his Grievances. We earneſtly deſired, and laboured to perſwade him to bring forth his Grievances before us (that if there were any Cauſe, we might Redreſs them) according to the Order of the *Quarterly Meeting*, to which himſelf had agreed; but all that we could ſay to him, did not at all prevail with him, to give up the Matter in queſtion, or Difference, to be heard by us. Yet at length he did bring forth that Paper of Complaint againſt *W. L.* which he had before offered to the *Quarterly Meeting*, and Read it to us; but when he had done, he would neither refer the Matters therein complained of to us, nor let us have the Paper of Complaint. See now, Reader, the *crooked ſteps* he made in this Buſineſs thus far. Firſt, he brought a Paper of Charges to the Monthly Meeting againſt *W. L.* and *J. B.* and got that referred to the *Quarterly Meeting*. When the *Quarterly Meeting* came, where it behoved him to have made good thoſe Charges, he let them quite drop, never proſecuted them at all there, (though referred thither by his own conſent) but inſtead of them, exhibits a *new* Complaint at the *Quarterly Meeting* againſt *W. L.* This, together with the former, the *Quarterly Meeting* referred to Seven Friends to hear and end, and to this he conſented, at leaſt (as himſelf confeſſes) condeſcended; when theſe Seven met, as above, about it, he had found a new *ſtarting-hole* to ſlip out at, and inſtead of proſecuting his Charges againſt *W. L.* and *J. B.* referred from the Monthly Meeting, or his Complaint againſt *W. L.* only, exhibited by himſelf at the *Quarterly Meeting*, he lets them both fall, *picks a new quarrel* with the *Quarterly Meeting*, for not letting him Read his Complaint in the open Meeting, and thereupon refuſes tryal, and nothing will ſerve him but to Appeal to the Yearly Meeting. Judge now, Reader, whether this Man ſeeks Peace or no, and ſtudies to be quiet; or whether he does not rather bend all his Wits and Force to create and continue Contention and Strife, that *no end* may be put to Differences.

When we ſaw he was obſtinately bent to anſwer his own Will, and would not be perſwaded to yield to Truth and Reaſon, we told him to this effect, *That we held our ſelves obliged for Truth ſake, and in diſcharge of that Truſt committed to us by the Quarterly Meeting, to do what we could to ſtop the further ſpreading of thoſe Contentions among them, and ſhould endeavour to find out, by enquiry amongſt the Friends of the Town, the true ſtate of the Difference, that we might make a more certain Report thereof to the Quarterly Meeting which had imployed us.* And this being in the Forenoon, we deſired another Meeting in the Afternoon of the ſame Day, with the Friends of the Town. This was not only propoſed openly, but *A. B.* was deſired to bring with him what Friends he pleaſed: What could be fairer than this? Would any but a guilty Man have found fault with it? Yet againſt this *A. B.* exclaims grievouſly, and againſt us for it, as if never had the like Injury been done: Thus he ſets it forth, *It's to be noted, that when O. S. with the reſt of the Seven, ſaw that I was not ſatisfied to leave the Matter to them, though having, as I thought, given them ſufficient Reaſon for it, that he, with the reſt, did immediately, the ſame Day, of their own accord, without either the Knowledge, Approbation, Conſent or Agreement of the Quarterly Meeting, appoint another Meeting, the latter part of the ſame Day, both contrary to all Methods, Order, Practice or Preſident*

in

*in the Case, ever heard of, or used, that I know of, amongst us before*, &c. Is not this a *Ridiculous* Exception for any one to make, especially for one that fain would pass for a Wise Man? Would he have had us to have staid near Three Months to have asked the *Quarterly Meeting* (which had left the whole Matter to us) whether if one Meeting about it would not suffice, we might appoint two? And whether, if we were not satisfied in the Forenoon, we might not meet again in the Afternoon? He carries on his Cavil further, blaming us for *inviting both Men and Women, and they too only such as we best liked and approved of.* To the first I say, both Men and Women were proper to be present, for he had complained on behalf of others, as well as himself, who might be Women as well as Men, for ought we knew, and he would not tell us who, or what they were. To the latter I say, we shut out no Friends, but desired the Company of such especially, as were most sensible of Truth's Concerns. Accordingly the greater part of the Friends (those especially that were most sensible of the hurt and mischief of these Dissentions) met with us, and when we had sate together some time, waiting on the Lord in his Holy Fear, we desired the Parties who were the Accusers, and them also who were Accused, to withdraw, that we might enquire of the Friends concerning the state of the Differences that were among them, and they might inform us the more freely. Accordingly *W. L.* and *J. B.* (who were the Accused) did withdraw: But the Accusers (*viz. A. B.* and *R. S.*) refused to withdraw, but continuing among us, did strive with much vehemency to hinder the Friends from giving us an account of the Differences, and by whom the Offences had entered, and were continued amongst them, (for that we desired to know) according to the Knowledge and Sense they had thereof. And this one would think, he (*had he been in the Truth that is plain and innocent*) would have been desirous we should know. But being guilty, this pinched him, and angered him; and in p. 4. of his Book, he complains, that we *did then and there propose unto them this following intricate, improper, and impertinent Question*, viz. *Whether* W. L. *and* J. B. *or* A. B. *himself, were the Cause of the Disturbance that had happened in their Meetings?* Was this an intricate Question? Was it improper, or impertinent, to be known or asked? What Question could have been more plain? What more proper and pertinent to be asked than this? But I perceive now he would have had us have asked another sort of Question, *viz. Whether those Articles and Charges that he had drawn up against* W. L. *and* J. B. *were in the Thoughts of those Friends, true or false?* Had that been a proper or pertinent Question, I pray, when the Monthly Meeting, before which he had laid those Articles and Charges, had not examined or enquired into them, but to free themselves from the trouble and difficulty thereof, had referred them to the *Quarterly Meeting*? Nay, had it not been both improper and absurd, for us to have put that Question to the Friends, much more to have concluded any thing upon their Thoughts, concerning the truth or falshood of those particular Articles and Charges, when as A. B who was the Author of them, refused to submit them to us, or let us have the examining of them? Yet the Friends did severally, according to the Experience they had, the Observations they had made, and the Sense God had given unto them, declare, *That* A. Bonifield *himself*

was

*was the man, that had frequently broken the Peace of the Publick Meetings, by smiting at honest Friends, which had brought great Grief and Burden upon many tender Hearted ones. And that they did believe, that* W. L. *and* J. B. *were not such men as he had represented them to be,* viz. *to seek to Exercise Lordship over their Brethren: But that by long Experience they had found them to be faithful, Conscientious, Serviceable Friends.*

After we had received this Account from the Friends of the place; *A. B.* having utterly refused to bring the particular matters to an hearing before us, in order to be ended by us, we who were appointed by the Quarterly Meeting, withdrew among our selves, to confer together about the matter, and to draw up a Report thereof, to be made to the next Quarterly Meeting. And before we went away, it arose in our Hearts in the Love of God, to write a few Lines tenderly to *A. B.* to persuade him to be quiet, which we did as followeth:

*Abraham Bonifield,*

" IN the tender Love of God, desiring the Peace and Welfare of thy Soul,
" and of all the Called of God, do we send these Lines to thee, to entreat and
" beseech thee to study to be quiet, and keep low to the measure of God's
" Spirit given to thee to profit withal; and to forbear any more smiting at thy
" Fellow Servants, and disturbing the Peace of the Meetings of God's People,
" to the grief of many tender hearted Friends, as hath evidently been mani-
" fested to us this day before thy Face. Wherefore, we earnestly desire thee
" to be advised, and labour to amend what hath been amiss, that thou mayest
" be reconciled to thy Brethren, before it be too late. We are thy Friends,
" heartily wishing thy Welfare.

*Reading* the 24th of the 7th Month, 1690.

*William Austel,*
*John Gidding,*
*Edmond Orpwood,*
*Rich. Vokins,* Jun.
*Oliver Sansom,*
*James Potter,*
*William Cooper.*

Besides this, the Friends of *Reading* also, having a great weight and burden upon their Spirits, with respect to *A. Bonifield*'s deportment amongst them, did between this time and till next Quarterly Meeting, send their Sense in Writing to *A. B.* as followeth.

*Reading* the 25th of the 10th Month, 1690.

Friend *Abraham Bonifield,*

" WE whose Names are under-written, being sorely grieved, and having
" long born the burden of that wrong Mind and Spirit, in which
" thou hast been smiting thy Fellow Servants, in our Publick Meetings, to the

" great

in the Case, ever heard of, or used, that [illegible]
this a Ridiculous Excep[illegible]

" great grief of our Souls, and likewise to the dishonour of the Blessed Truth, " and the Profession of it. We say, we have long born in Patience that which " is very hard for us to bear, hoping that the Labours, Advice and Endeavours " of many Faithful Friends, might have had some place in thee. But to our " Sorrow, we see thou lightly regardest it, still persisting in that wrong Mind " of disturbing our Peaceable Meetings. Oh, Friend, we are troubled for thy " sake; and for the Honour of Truths sake, we do intreat thee to observe that " Doctrine thou so often repeatest, that is, to be reconciled to thy Brethren be- " fore thou offer thy Gift; and so come to be reconciled in the Unity of the " Spirit, which is the Bond of Peace. And this is earnestly desired by thy " Friends who desires thy Welfare.

This was Signed by *William Speakman* and 21 Friends more of *Reading* Meeting.

The next Quarterly Meeting was holden at *Newberry* on the 5th of the 11th Month, 1690. At which an Account being called for, of the matter committed by the last Quarterly Meeting to us, even relating to *A. B.* &c. Report was made thereof according as we had found it, which the Meeting taking notice of, and being concerned both for the Honour of Truth, the Peace of the Church, and the recovery (if possible) of the Man, did agree to send two Friends of the Meeting to visit him, and endeavour to make him sensible of his Miscarriage, and the hurt he had done thereby. Accordingly a Minute of the Meeting's Agreement thereupon, was entered in the Meeting Book as followeth.

*Newberry* the 5th of the 11th Month, 1690.

" WHereas there was something offered to the last Meeting by *Abraham* " *Bonnifield*, of his dissatisfaction with some Proceedings of some Friends " of their Monthly Meeting at *Reading*; and the Meeting judging it most conve- " nient, did agree and make choice of some Friends, to hear and determine the " matter, who accordingly did meet at *Reading*, at the time appointed about it; " accordingly an Account is now given by the Friends concerned, that when " they were so met on the account of that Service, *Abraham Bonnifield*, instead " of bringing forth his Charge or Complaint, did read a Paper of Excuses, " to shew cause why he would not commit his Case, or give it up to the Friends " as appointed by the Quarterly Meeting, and agreed to by himself. And judged " the *Quarterly Meeting* to be Unjust, Uncharitable and Immoral in their Pro- " ceedings herein, and so refused to give up his Case to be ended by them. Where- " fore it is now the Judgment of this Meeting, That his Carriage herein, in " slighting the *Quarterly Meeting's* Judgment, and breaking his own Agreement, " is contrary to the Truth. And *John May* and *James Mathew* are desired to speak " with him, in order to admonish him to acknowledge his Miscarriage herein, " and to give satisfaction to the *Quarterly Meeting*, and come into Unity with " Friends.

At

At the next *Quarterly Meeting* which was holden at *Reading* on the 4th of the 3d Month, 1691. *John May* and *James Mathew* gave an Account, that according to the desire of the last Meeting, they had spoken with *A. Bonifield*, and that he did signifie to them, *That he was troubled that it had so come to pass, that the Friends appointed before, had made a Journey in vain through his occasion.* And *A. B.* himself, being then present, did signifie the same to the Meeting; adding, That if Friends would accept of it, he would be content to bear the Charge of their Journey, or to that effect. And after some Discourse about the Differences, *A. Bonifield* did offer it up again to the Meeting, to be ended by the same Friends before appointed, who being all present, except one, and *Benjamin Antrobus* of *London* happening to be there, *A. Bonifield* desired that he might be put in the room or stead of that other Friend that was absent: To which the Meeting, with *A. B*'s consent, did agree. And thereupon, after the *Quarterly Meeting* was ended, we seven who were appointed for that Service, did meet the same day about it, and had a full hearing of the matters in difference, *A. B.* reading several large Writings containing Charges against *W. L.* and *J. B.* all which being *attentively* heard, *duly* weighed, and *well* considered of, in the Fear and Counsel of the Lord, we gave our Sense and Judgment upon the whole matter, according to the Understanding we had received from God therein. Which Judgment being drawn up in Writing, and Subscribed with all our Names, we sent a Copy thereof to *A. Bonifield*, which is as followeth.

" WHereas we whose Names are hereunto Subscribed, at the request of " *Abraham Bonifield*, and by the consent of the *Quarterly Meeting*, held " at *Reading*, the 4th of the 3d Month, 1691. were to hear the Complaints and " Grievances of the said *Abraham Bonifield* and others, against *W. L.* and *J. B.* " and to put an end to all differences between them; and accordingly, after a " deliberate Hearing and Examining the many Articles, Complaints and Charges, " fully and impartially of the said A. *B.* against the others, which being measured " by the Line of Truth, and weighed in the right Ballance, there appeared little " of Substance in them; and after a serious consideration thereof, and waiting in " the Light of Christ our Lord, the Sense and Judgment we have received, is " on this wise, That A. *B.* hath not herein been Exercised in the pure peaceable " Wisdom that is from above, but in the Earthly, Sensual Wisdom, hath been " watching over his Brethren with an Evil Eye, and seeking occasions against " them, and hereby hath much darkened and hurt himself, for which our Souls " are grieved: Therefore our tender Advice is again renewed, to beseech him " in Bowels of Love, to wait in Humility and Quietness upon the Lord, that in " his meek and lowly Spirit he may come to be reconciled to his Brethren: " For our farther Sense is, That until this be witnessed, he ought not to offer his " Gift upon God's Altar. Also our Sense and Judgment is, That he ought to " deliver up to be destroyed, all his Papers and Writings that do relate to, or " contain matter of Charges, Complaints, or Reflections against his Brethren " *W. L.* and *J. B.* and that he cease and forbear Writing any more of the like

" evil and hurtful tendency, which we are ſenſible can produce nothing but ill " conſequences; and have been gathered together and treaſured up, not by that " Spirit wherein the Fellowſhip of the Goſpel ſtandeth, and Bond of Peace is " kept, but in a wrong Spirit out of the Counſel of God. And moreover, our " Senſe and tender Advice to all Friends concerned, is, That in all things they " walk circumſpectly, in the tenderneſs and gentleneſs of the Love and Life of " our Lord Jeſus Chriſt, and be careful what in them lieth to cut off all occaſions " of offences from any that may ſeek it, and endeavour to remove the Blocks as " much as they can, out of the way of them who are in danger of ſtumbling.

" And as touching Buſineſs, Meetings, and Recording matters there concluded, " our Senſe and Judgment is, That if any omiſſion or ſhortneſs have been, it " ought to be acknowledged and amended for the future. And as touching open " Feuds, Heats and Contentions in Publick Meetings, our Senſe and Judgment " is, That ſuch things are againſt the Intereſt of Truth, and tend to ſtumble " and hurt the Weak, and ought by all Friends wholly to be avoided, and that " all Reflections againſt each other in Publick, ought to be forborn as much as " may be.

*James Potter*, *Benjamin Antrobus*,
*Oliver Sanſom*, *John Gidden*,
*William Auſtell*, *Richard Vokins*. Jun.
*William Cooper*,

Againſt this Judgment *A. B.* and *R. S.* exclaimed extreamly, calling it an Unrighteous Judgment. And when at the next *Quarterly Meeting* (which was at *Newberry* the 6th of the 10th Month, 1691.) it was read, *A. B.* being preſent, was ſo *Clamorous* and *Troubleſome*, that the Meeting could not well proceed in their buſineſs. For which reaſon partly, and partly becauſe ſome Friends were willing to try what might be done, to bring him to a ſenſe of his evil doing, and to repent thereof; that ſo the Recording of it might have been ſpared, it was not Recorded in the Book at that Meeting. (Which tenderneſs towards him, he hath ſince made an *evil uſe* of, falſly ſuggeſting, as if the Meeting was not ſatisfied therewith, and could not agree about Recording of it;) but at the next *Quarterly Meeting* following, it was Recorded by Order of the Meeting in the Meeting-Book: *A. B.* (who was preſent) behaving himſelf more like a Man bereaved of his Sences, than like a Sober Man, threatning a ſad Judgment that ſhould fall on Friends, if they did Record that Unrighteous Judgment (as he called it) for he by his great ſwelling words, would have frighted Friends (if he could) from doing it. But Friends ſaw his Spirit to be wrong, and Recorded the Judgment, which hath ſtood, and will ſtand over him, and let him twiſt or twine which way he can, he will never get from under it, unleſs he Repent.

Thus Reader, I have given thee, as briefly as I could, a plain and true Account of this Matter, ſo far as the *Quarterly Meeting* was concerned in it; by which thou mayeſt ſee a pretty deal of A. *Bonifield*'s *Shifting Tricks*, the uncertainty of his Temper, and the *unruline*ſs of his Spirit, which cannot reſt nor be quiet. He hath repreſented things in his Book far otherwiſe than in truth they

were.

were. But he is ſo hobled in the doing it, that from his own Book his Falſhood appears. He makes the ground of his refuſing to ſtand Tryal before thoſe Friends whom the *Quarterly Meeting*, upon his Complaint had (with his own conſent) referred it to; becauſe his Complaint was not openly read in the *Quarterly Meeting*. In this he diſcovers a great want both of Judgment and Sincerity. *Had he not wanted Judgment*, he might have ſeen, that as it was properly in the Power, and at the Diſpoſe of the *Quarterly Meeting*, whether a Complaint, not coming from a *Monthly Meeting*, but in a private manner, ſhould be read openly in the Meeting or no: So it was not reaſonable, that a Complaint againſt any Member or Members of the Meeting, ſhould be read openly in the Meeting, unleſs that Meeting had intended to have had the whole matter contained in ſuch Complaint Examined, Heard, Try'd and Determined in the open Meeting; which that Meeting did not think fit. *Had he not wanted Sincerity*, he would not have ſtarted back, and refuſed to ſtand to what the Meeting had Ordered, and himſelf had agreed to; much leſs would he have alledged this as a Pretence or Excuſe for his ſo doing, when-as he had conſented to ſubmit his Cauſe to be Heard and Determined by thoſe Seven Friends whom the Meeting had appointed thereunto, and the time was ſet for the hearing thereof, *after he knew* the Meeting had refuſed to have his Complaint openly read. And he himſelf *afterwards*, at the *Quarterly Meeting* at *Reading*, in the 3d Month, 1691. *without having his Complaint openly read*, did offer to leave his Cauſe to the ſame Seven Friends, that had been before appointed by the Meeting, for them to hear and end it, which ſhews his Exception againſt them both before and ſince, was but a *Shifting Cavil*, and that he was *void of Integrity* in urging it.

Beſides, the Reaſons (as he calls them) which he gives why he would have had his Complaint read openly; and why upon the not reading thereof, he refuſed to ſtand to the Meetings Order, and his own Agreement, doth ſufficiently manifeſt his own unreaſonableneſs; they are in *p.* 4, 5, 6. of his Book, where alſo he changes the Title of his Paper from a *Complaint* to a *Petition*, which word he repeats over and over, near half a ſcore times (I gueſs) and in his Confuſion, calls it ſometimes (and moſt often) a *Petition ſimply*; ſometimes a *Petition*, or *Complaint*; and anon a *Petition* and *Complaint*; not knowing himſelf what he would be at: Or as if he knew not the difference between a *Petition* and a *Complaint*, *Charge* or *Impeachment*. The fore-part of that Paper which he calls, *Something offered as the Reaſons of deſiring the publick Hearing or Reading of a Petition*, &c. (which begins in his 4th page) hath nothing in it of Reaſon, or that looks like Reaſon; let him aſſign any Sentence out of it if he can. After that in *p.* 5. he ſets a new Title thus; *Here followeth ſomething upon a Second and more Deliberate Conſideration, what I now find my ſelf concerned and beſt ſatisfied to do*; and ſo far is he from offering Reaſons in this, that it rather ſhews his reſolute Will, than Reaſon: To this, in his 6. p. he adds a *Poſtſcript*, in which he ſays are *Two weighty Reaſons for a Publick Hearing of the Petition*; *firſt*, *becauſe the Grievances therein contained*, *relate to the Monthly Meeting*, *ſo not a Private nor a Perſonal Concern*. If this be true, it makes againſt him: For it is evident, the *Monthly Meeting* did not Imploy, nor Impower him to make Complaint, of

any Grievances relating to them. He cannot, dares not, say they did; what then had he to do to exhibit a Complaint of Grievances relating to the *Monthly Meeting*, without the Order, Direction, or Appointment of the *Monthly Meeting*? Nay, without the Consent or Privity of the Monthly Meeting? If he had not been a very *Busie Body*, he might (one would think) have given the Monthly Meeting leave to have made their own Complaint of Grievances relating to them, if they had any. So that this is so far from being a Reason for him, that it is a Reason against him, weighty enough of it self, to have justified the *Quarterly Meeting*, for not reading his Complaint openly in the Meeting. *A. B*'s second Reason is, *Because every Member is equally concerned to exercise the Sense and Understanding that God has given them.* This I grant, but when a Controversie is brought to a Meeting, and that Meeting agree to commit the Hearing and Determining thereof to a Select Number, surely then, no Member of that said Meeting ought further to concern himself in that matter, without the Concurrence of the whole Meeting.

To manifest yet farther the *Unfairness* of this Man, observe that in p. 3. he says, *I never left my Case wholly unto them*, viz. *the Seven*, &c. *or satisfied at all, nor any further nor otherwise neither, than as constrained and forced to what I did.* When as all the Friends then present, know that he agreed with the Meeting in it. And his excepting against one (for the Meeting named eight at first) is an Argument that he consented to the Meetings Choice in the other Seven. But that which puts it out of all doubt is, that about half a year after, at the *Quarterly Meeting* at *Reading*, he offered to the Meeting to refer and leave his Cause to the Hearing and Determination of these same Seven Friends, whom the Meeting had chosen before, and that no delay might be occasioned, by the absence of one of them, he himself named another Friend, and desired he might be added to the Six, in the room of him that was absent; which plainly shews, he *approved* the Choice, and accordingly he went on to exhibit, and make out his Charges before them.

Yet he hath another fetch, which looks with rather a worse face than the former; for when he said, *I never left my Case wholly unto them*, viz. *the Seven*, &c. he adds, *To subject or stand to their Award, any otherwise than only conditional, and with this proviso, if managed impartially and to satisfaction*, p. 3. and p. 5. He says, *Seeing a Publick Hearing of it could not be obtained, I condescended to the aforesaid, provided it was done impartially and to satisfaction.* And in p. 6. speaking of his having condescended to refer the matter unto the aforesaid for an Hearing, Ending, &c. he adds, *yet not without a conditional Reserve.* Now doth not this manifest great *want of Sincerity* in him, to pretend and make a shew of giving up his Cause, and leaving it to Friends to hear and end; and yet at the same time have a *conditional reserve* in his Mind, *a secret Proviso*, to let himself loose by? Doth this agree with his writing himself *Thine in the Truth that is plain, Innocent, and void of the beguiling Crafts of men*? Surely one would think he writ that *Craftily*, that he might the more easily *beguile* those that are indeed Plain and Innocent. Now pray mark what this private Condition, this Mental Reservation, this secret Proviso was; he gives it in these words, *viz. If managed impartially and to satisfaction*, p. 3. *Provided it was done impartially and to satisfaction*, p. 5.

Who

Who was to judge whether it was done impartially, but himself? And for whose satisfaction did he provide, but his own? Was not this an abominable *Juggle* and Abuse, for him to pretend to give up his Case to Friends, and leave it to them to Hear and Determine, and yet keep a secret Reserve in his Mind, that if he was not satisfied with the end they made, he would not stand to their Determination? This among Men of the *lowest* Pretences, either to Religion or Common Honesty, is not counted Honest. He had better have told the Meeting at first, he would leave it to them, or such as they should choose, to end it, if they ended it to his satisfaction; otherwise he would Appeal from them, for so it seems he did intend from the first, as he intimates p. 5. *I condescended to the aforesaid, provided it was done impartially and to satisfaction, else did intend* (says he) *to refer it, by Appeal, to the Yearly Meeting.* And as he intended not to stand to our Determination, unless it were to (his) satisfaction, so it seems as if he had intended also, before we medled with it, not to be satisfied with what we should do in it. For in the Paper he had drawn up before we came to enquire into it, (and which, when we came, he read to us as his Reasons for refusing to let us meddle with it) he says, *Seeing there was such an irregular step made in the very beginning* (by which he means the Meeting's not letting him read his Complaint in the open Meeting) *we cannot reasonably expect these few can either go on well, or end it, so as it ought to be to satisfaction.* And so much had he possessed his Mind with that (or at least pretended so) that when we came first to *Reading* about it, he would not open the matter to us, nor yield that we should at all meddle with it. Now I desire the Reader to observe and consider the Nature, Temper and Spirit of this Man; *how prone he is to Contention and Quarreling*, and what contrivances he has, and what Provision he makes, to continue and perpetuate Discord and Strife; by excepting against the proper ways and means for ending it. For Experience shews it too seldom happens, when Differences fall out between Person and Person, that such an end can be made thereof, by the most Judicious and Indifferent Persons that can be chosen, as will prove to the satisfaction of both sides. Now if the Persons differing (after they have left, or referred their Difference to others to end) shall be at liberty on either side *to fly off*, and refuse the Determination made, because they don't like it, or it is not to their satisfaction, what end can be made of Differences? Surely this contrivance of his doth not proceed from the Peaceable Spirit of Christ: but from that Spirit which loves Dissention and Discord, and would not willingly ever be without it, and therefore seeks, by all the ways it can, to encrease it and keep it up.

*A. Bonifield* hath another Exception against us, and that I think shews his Folly, as much as the former doth his Falseness: He is angry that we gave any Judgment at all, alledging, that we were *appointed for Reconcilers* (*not Judges*) but to hear and end all Differences betwixt them, so he has it in his Title Page. And p. 6. he says, *It was not for a Sentence or Judgment, but for Justice and Equity, Hearing and Ending of all Differences, that it was committed unto them.* And p. 3. he says, *Neither yet would any Rational Man think, the aforesaid at their Meeting* Reading (*unless I were besides my self, or wholly infatuated*) *a Meeting intended for Judgment, Sentence, &c. but Reconciliation, Hearing and Ending all Differences be-*

twixt

twixt us; would any Rational Man, that reads these Passages, think otherwise of him, but he was besides himself, and wholly infatuated when he writ this? Did ever any Man before this, blame Referrees, or those to whom the Hearing and Ending of Differences was committed, for giving Judgment or Sentence between the Parties differing? Would he have had the Difference heard and ended without Judgment? 'Tis a sign he is a *Man of small Judgment* himself. If any have a mind to have business done *without Judgment*, they may send for him. We were (he confesses) to hear and end all Differences betwixt them; but he thinks we were not appointed to judge between them. To what purpose do Persons hear Differences, but to end them? How is it likely they should end them, if they may not declare where the ground of the Difference lies? Which Party is in the right, which is in the wrong? Who is to be blamed, and for what? If they declare this, that Declaration is Judgment or Sentence. When Persons differ, each comonly thinks himself in the right, and his Adversary in the wrong; if neither can convince the other, then (because none is fit to be Judge in his own Cause) recourse is had to others, who are Authorized to Hear and Determine. That Determination is commonly made, by declaring which of the differing Parties is in the wrong, or does the wrong, and wherein. And that is called giving of Judgment. But it is a folly next to madness, to say, as he does, they were appointed to hear and end all Differences, but not for Judges, or to give Judgment. I have heard say, that the Commission by which the Judges sit to try Causes at the Assizes, is called a Commission of *Oyer* and *Terminer*, and that those words signifie to Hear and Determine. Now would it not be a wise business for such an one as *Abraham Bonifield* (if there be any such one) to tell the Judge, when he is to try a cause, That he is appointed not to Judge, but to hear and end the Cause in difference? But what makes *A. B.* so averse to Judgment? Surely it is no Credit to his Cause, nor sign of Innocency in him. He might have remembred *David*'s saying, *The Mouth of the Righteous speaketh Wisdom, and his Tongue talketh of Judgment*, Psal. 36. 30.

Now it is to be observed, that after we had heard *A. B.*'s Complaints and Charges against *W. L.* and *J. B.* and had given our Sense thereupon, and the Quarterly Meeting approving the same, had caused it to be Recorded in the Meeting's Book, *A. B.* raged extreamly, and troubled Friends, both in City and Country with his Letters and Papers, as his Book shews, where he has Published the Copies of diverse of them, to his own shame. In his 11th p. he hath Printed a Letter directed to the Friends of the Second Days Morning Meeting at *London*, filled with Complaints against particular Persons, because they would not own and joyn with him, when he took upon him to Preach and Pray in Publick Meetings, after he was gone into Enmity and Prejudice, and had rejected the Quarterly Meeting's Order, and broken his own Agreement. In his 12. and 13. pages he sets a Copy of a Letter which he sent to me, in which he very much abuses me, as he doth often in his Book, endeavouring to fasten upon me, that at the Quarterly Meeting at *Newberry*, in the 5th Month, 1691. after we had heard his Complaints, and given our Judgment on them, when he Appealed to the Yearly Meeting, I should propose a Medium, that the Business should be referred

red anew to ſome Ancient Friends at *London*. This he repeats many times over in his Book, with as much confidence as if it were true; whereas I never made any ſuch Propoſal, nor was it likely I ſhould, ſeeing I was one of the Seven, who had heard and given Judgment on the Difference before. But ſeeing, after his many Repetitions of this Story, and Cavils about it, he refers to the Quarterly Meeting's Book for proof, ſaying, p. 49. *But yet if any may be doubtful of the Truth of what is here alledged, and ſo often cited by me concerning him and it*, &c. *pray let ſuch have recourſe to their Quarterly Book, and the minute made upon it at the aforeſaid Meeting*. Now though I was not doubtful, but certain that no ſuch Propoſition was made by me, I have ſearched the Quarterly Meeting's Book, that I might be the better able to ſatisfie others, and do find and declare, that there is no minute nor mention in the Meeting's Book, of any Propoſition made by me, or by any other Member of the Meeting, for *A. B.* to Appeal or Refer his Cauſe to either the Yearly Meeting, or any particular Friends. And all that is entered in the Meeting's Book, at the Quarterly Meeting, with reſpect to the Buſineſs of *A. B.* is this, *viz.* That "the Friends appointed by the Quarter-"ly Meeting, to hear the Complaints and Charges of *A. B.* againſt *W. L.* and "*J. B.* and to put an end to all Differences between them, did give account that "accordingly the ſame ſame day, they had a full Hearing of the whole matter, "both of *A. B*'s Papers and Charges, and *W. L.* and *J. B*'s Anſwers. And "when they had conſidered of the matters in the Counſel of the Lord (according "to that meaſure of his Spirit and Wiſdom given to them) they drew up a Paper "containing their Judgment upon the whole matter as before-mentioned, which "Paper was now read. Now judge, Reader, whether this be not a very wicked Man, to forge ſuch a falſe thing, and to endeavour to faſten it upon me, and to revile and abuſe me thereupon, ſo ſhamefully as he hath done through his Book, when he had no ground for it: And to refer to the *Quarterly* Meeting's Book for proof of it, when there is no mention of it there. And indeed, all that I can remember that was ſaid at the *Quarterly* Meeting about it, was but this, when he threatned the Meeting that he would carry it by Appeal to the Yearly Meeting, or would lay it before ſome Ancient Friends, and named *G. W.* and *S. C.* I made anſwer to this effect, That *whitherſoever he carried it, I did not doubt but all honeſt Friends that ſhould have the hearing of it, would have Unity with us in what we had done in the matter*. And this evil-minded man, hath the confidence to affirm over and over, that at the Meeting I propoſed his laying of it before ſome Ancient Friends at *London*, and that I named *G. W.* and *S. C.* on his part. But his own Confuſion, and ſelf-contradiction, ſufficiently ſhews the falſeneſs of his Story. For whereas at that Quarterly Meeting at *Newberry* in the 5th month, 1691. he threatned to Appeal to the Yearly Meeting, and ſays, p. 14. That I thereupon propoſed, as a medium, a *Referrence* to ſome Ancient Friends at *London*; he ſays in his 12. p. that the Letter he ſent to me, at the time of the Yearly Meeting at *London*, was in order for me be aſſiſtant with him in the Proſecution of the *Appeal*, propoſed by my ſelf at the *Quarterly* Meeting at *Newberry*: Here he makes as if I had propoſed his *Appealing to the Yearly Meeting*. But in his Letter to the Monthly Meeting at *Reading*, (dated near nine months before

this,

this, though placed after in his Book) he makes as if I had propoſed *a Referrence to ſome ancient Friends*, as a medium to prevent his threatned Appeal to the Yearly Meeting. And yet in his ſaid Letter afterwards to me at *London*, having mentioned his being (as he ſaid) neceſſitated to Appeal, he propoſes this Referrence as a new thing, thus, *But to prevent nevertheleſs, the more Publick notice and knowledge thereof, if thou pleaſe, we may the rather endeavour to have it referred to a certain number of ancient Friends*, &c. Thus he is in and out, ſtaggering and inconſiſtent with himſelf. Yet upon this falſe ſuggeſtion, that I propoſed this Referrence; he abuſes me at his pleaſure. In his 13th p. he ſays, when he ſpake with me after the ſame manner (at *Gracious-ſtreet*) as he had written, *I ſeemed as a man ſurprized, and one amazed, as not knowing what to anſwer or ſay for my ſelf, but ſpeedily ſought for ſome Houſe or Place to get away and hide my ſelf from him.* I did not know before, that he counted himſelf ſuch a *terrible Body*, that the ſight of him ſhould fright me; nor do I yet know any thing I have done, for which I need to hide my ſelf from him, or any one elſe, (though the company of ſuch a quarrelſome man is not deſirable to any one that loves Peace.) But this which he hath ſaid of me here, is modeſt in compariſon with what he ſays in p. 42. where he repeats this matter (for he loves to repeat things often over, that he may make the more noiſe) there he ſays thus, *No ſooner had I ſpoken to him of it, but he immediately haſted and ruſhed away from me as a man affrighted and ſurprized, looking one way and another for his flight and ſpeedieſt getting away, and much like* (ſays he) *to the Thief (if I may uſe ſo pertinent a Simile) that deſires the dark and ſhadow of the Evening to cover and hide himſelf from the light and diſcovery of the day.* How well this Language and Simile becomes him, I leave to the Reader to judge. But for all his repreſenting me ſo ſurprized and amazed at his Preſence, one might think he was in ſome great maze himſelf when he writ that Letter to me. For beſides it is nonſenſical throughout, he gives this for his Reaſon, why he wouldhave the Difference then heard at *London*, viz. *To prevent thoſe ſad and evil effects it hath already brought forth.* I thought thoſe effects that are already brought forth, had been paſt preventing, But this is like him.

Beſides this Letter to me, he has Printed another which he writ to the Friends of the Monthly Meeting at *Reading*, and would read it to them, though it was after the Judgment given againſt him. After that, he Printed another which he brought to the *Quarterly* Meeting in the 8th month, 1692. and had the confidence to preſs to have liberty to read it in the Meeting, though he had abuſed and vilified the *Quarterly* Meeting before, and Appealed (as he ſays) from them to the Yearly Meeting. Theſe ſerve to diſcover his own Folly and froward Diſpoſition. But that which is moſt ſtrange, is, that after he had ſo often declared how much he was in Conſcience concerned to ſtand up againſt *W. L.* and *J. B.* for Uſurping Authority, Rule and Lordſhip over Friends and Meetings, and had ſet forth his Charges in the moſt aggravating terms; He now tells us of *an Offer* he made to *W. L.* and *J. B. of a free and voluntary forgiving and paſſing by of all Offences*, &c. *without either mentioning or bringing up of any of the Cauſes or Grounds of the Difference.* Nay, he doth not ſo much as mention any ſhew of Sorrow, or token of Repentance, as a condition for this free forgiving and paſſing

ſing by of all Offences. By this it may be gueſſed what a ſort of Concern it was that he had, and how little there was of Conſcience in it. Yet he ſays, he was *hearty and in good earneſt*, and ſays, A. H. R. *and* M. S. *can witneſs that he was ſo, who were Eye and Ear-witneſſes of it.* But though they might be Eye and Ear-witneſſes of his Propoſals, methinks they ſhould hardly undertake to be Witneſſes of his being hearty and in good earneſt. However he ſeems to impute the unſucceſsfulneſs of this, to *W. L*'s asking him impertinent Queſtions, (as he calls them) *about the frame and temper of his Spirit, and whether he was in a fit condition ſo to propoſe.* One would think a Man that were in a good frame, and of a right Temper of Spirit, would not have counted that an impertinent queſtion.

Upon this I perceive he began to bend his Mind towards Printing. For the next thing in his Book, p. 16, 17. is, *The Copy,* (he ſays) *of a Letter he ſent to* G. W. *and* S. C. *in order for their help and aſſiſtance, and to ſtop and prevent Printing.* A long *ſcribble* he troubled them with, and to make them amends for it, ſuggeſts, (p. 18.) as if they had loſt, or pretended to have loſt, his Papers of Charges, Complaints, Grievances, *&c.*

It would be tedious, as well as needleſs, to take notice of all the impertinent Letters and Papers he has Printed in his Book. Therefore paſſing by ſome, I take notice that in a Paper without date, called, *Some offers of Peace once more propoſed to* W. L. J. B. *&c.* p. 19, 20. he returns to his pretence of Conſcience; and nothing leſs will ſerve his turn then, in order to Reconciliation with *W. L.* and *J. B.* than *their confeſſing themſelves guilty of thoſe high Charges he had before exhibited againſt them,* which he elſewhere tells us, are *Crimes of an High and Criminal Nature.* Yet in p. 22. he ſays, at a Meeting which he had with ſome Friends at *London,* he did ſign a Paper, *containing a free and voluntary forgiving of* W. L. *and* J. B. But immediately adds, *In which I was neither clear, nor at all ſatisfied, becauſe neither Repentance manifeſted, nor any Satisfaction given to me, the Perſon aggrieved and offended.* How ill doth this agree, with his fore-cited offer to freely and voluntarily paſs by all Offences, *&c.* without either mentioning or bringing up any of the Cauſes or Grounds of the Differences, which he brought *A. H. R.* and *M. S.* to witneſs, that he was hearty, and in good earneſt for? No mention in that Paper of their Repenting, Confeſſing, or giving him Satisfaction. But in this other which he ſigned at *London,* he was neither clear, nor at all ſatisfied, becauſe neither Repentance manifeſted, nor any Satisfaction given to him.

But in this, as in moſt things, he is not without a reſerve: For though he did ſign that Paper at *London,* yet he *intended not in the leaſt to hurt or give away his Cauſe, wound or boggle his Conſcience thereby*; and why? *Forasmuch as the Crimes wherewith they are charged are of an High and Criminal Nature*; viz. *Spiritual Pride, over ruling of Meetings, and Lording it over Friends.* Yet as High and Criminal as he calls theſe, he could but a little before, without wounding or boggling his Conſcience, make an offer of freely forgiving them, without any Terms of Repentance or Satisfaction. One would think when he was ſo ready and eaſie at propoſing Forgiveneſs, if he was *hearty and in earneſt* in it, he did not *in earneſt*

neſt believe, they were guilty of ſuch high and criminal Matters as he now repreſents them His next words open him a little further; *It is to be noted* (ſays he) *that this my ſo large (if not too large) condeſcention to ſuch their deſire, was only complied unto by me, upon the apprehenſion or (as I thought) aſſurance of Friends being engaged to ſee that* W. L. *and* J. B. *ſhould do the like:* And a little lower he ſays, *I do declare, and that in the preſence of God, that I had never ſigned that Paper of theirs, had I not thought that they looked upon themſelves as ingaged, and would not have been concerned to have written down to* W. L. *and* J. B. *for them to do and perform their part (as I had done mine)* &c. This is indeed to be noted, but not for his Credit. This ſhews how *void of ſincerity* he was in what he did, and that *he did not act Conſciencioufly*, but politickly (*with the beguiling Crafts of Men*) thinking that by his ſigning that Paper, he ſhould have engaged the Friends that met with him to have brought *W. L.* and *J. B.* (*who were innocent*) under the ſame Circumſtances with him *who was guilty*. But here, it ſeems, his Policy failed him, and that has made him Rage the more.

About Three Months after this, I obſerve (from p. 23.) that *G. W.* coming to *Reading*, *A. B.* gave him ſome *new* trouble about his *old* Buſineſs, and through importunity got him to hear ſome of his Complaints; whereupon *G. W.* wrote a few Lines, as tenderly and favourably for him as could be: Yet that did not pleaſe him. He rejects that, as *not being impartial, nor yet ſuch as with which his Conſcience could be ſatisfied.* However he drew up a Paper the next Day, and delivered it to *G. W.* inſtead of his, of which he ſeems ſo highly conceited, that he not only ſays, *it might, if truly made uſe of, and put in due practice among Friends, really tend to a true, juſt and laſting Peace and Amity between both them and him*; but propoſes it likewiſe as *a true and Chriſtian Method to be made uſe of, by and among all Friends every where*, &c. This one would think ſhould be ſome notable thing: or elſe that he is notably conceited of his own doings. It conſiſts of ſeveral Heads, of which the firſt is this; *viz. The beſt way to lay a Foundation of true and laſting Peace among us, is to fix Judgment upon that which is wrong, where-ever it is.* What a Childiſh Man is this, that breaks his own Head by contradicting himſelf, in almoſt every thing he undertakes! When we by appointment of the Quarterly Meeting (and with his own conſent) had heard his Complaints and Charges againſt *W. L.* and *J. B.* and their Defence, and thereupon gave Judgment for putting an end to their Differences; he, becauſe we fixed Judgment upon him, who was wrong, not only exclaimed againſt that Judgment, (unjuſtly calling it wicked and unjuſt) but cried out moſt vehemently againſt us alſo, for giving any Judgment at all; ſaying, *We were appointed for Reconcilers, not Judges*; and *that it was not for a Judgment or Sentence, but for Juſtice and Equity, Hearing and Ending of all Differences, that it was committed unto us.* Now, all on a ſudden, he is *for fixing Judgment, as the beſt way to lay a Foundation for a true and laſting Peace.* But then this Judgment muſt be of *his* fixing, and that not upon what is wrong, but upon what he will call wrong. For in the following Heads of his Paper, he makes himſelf Judge, between himſelf and thoſe he differs with, *peremptorily determining, that they have been the unpeaceable and unquiet Men*; *and directs, that they ſhould be as far diſowned as he has been. And as*

for

*for the Judgment of the Seven*, (which is indeed the Judgment of the Quarterly Meeting, both as the Seven were appointed by that Meeting, and as that Meeting hath Ratified that Judgment, by Recording it in their Book among the Acts of the Meeting) *he declares it to be Unjust, Unrighteous, Partial, and Arbitrary in it self, and would have it to be revers'd, and utterly exterminated*; *see his Paper in* p. 24. So that for ought I see, that which he calls the best way to lay a Foundation of true and lasting Peace among us, is, to let one of the differing Parties be Judge over the rest, and let him determine what is wrong, and fix Judgment upon that. But how far this would be from being a Foundation of true and lasting Peace, there is none, I hope, (besides himself) of so little Judgment, as not to see.

That which follows next in *A. B*'s Book, is, Observations both General and Particular upon that Paper, which we Seven, who were appointed by the Quarterly Meeting drew up, as our Sense or Judgment upon the Differences; which Observations take up some eight Pages, or more, of his Book, and are filled with Railing, Reviling, Bitter Expressions, Unchristian Language, and such Envious Reflections, without any solid Matter, or fair Reasoning, but a continual Justifying himself by meerly saying so, without Proof or Demonstration, that I do not think any Sober Man can Read them without great dislike; therefore I do not hold it worth my while, to refute each particular which he hath written in those Observations of his; his own Work therein sufficiently refuting it self. Yet that the Reader may see, that I have cause to speak of them as I do, I will give him one Instance, by which he may judge of the rest. It is in p. 28. and in his second Observation, where having set down these words in our Paper, relating to himself; *viz. Therefore our tender Advice is again renewed, to beseech him in Bowels of Love to wait in humility and quietness upon the Lord, that in his meek and lowly Spirit he may come to be Reconciled to his Brethren*, &c. On this *soft* and *gentle* Advice, he makes this *harsh* and *rugged* Observation. *The greatest piece of Folly*, (says he) *Weakness, and ridiculous Nonsense, I think, that ever any Man was injoined.* Would one not think this Man Mad, not only to call beseeching, injoining; but to call it the greatest piece of Folly, Weakness, and ridiculous Nonsense, to beseech a Man in Bowels of Love to wait in humility and quietness upon the Lord, that in his meek and lowly Spirit he may come to be reconciled to his Brethren? Yet he sticks not at this, nor stops here, but adds, and (it is) *so ridiculous, the Case considered, that it rather bespeaks the scorn and detestation of all, than any notice to be taken of it, by all that cannot be thus beseeched and bowelled out of their Wits and right Senses, the Matter in charge considered, which is True, and no [illegible]*. What a passionate Spirit is this? What, to say it bespeaks the scorn and detestation of all, to but beseech one in Bowels of Love to wait in humility and quietness upon the Lord, that in his meek and lowly Spirit he may come to be reconciled to his Brethren; and to reckon them out of their Wits, and right Senses, if it will take any notice of it? Then he goes on; *Was ever the like false, corrupt, and injurious Judgment, Injunctions*, &c. *given forth against, or injoined any Man [illegible]?* Here he stops, and says, *And this I think sufficient at present, because I shall have occasion to infer further upon the same under the several other Heads*;

*neſt* believe, they were guilty of ſuch high and criminal Matters as he now repreſents them His next words open him a little further; *It is to be noted* (ſays he) *that this my ſo large (if not too large) condeſcention to ſuch their deſire, was only complied unto by me, upon the apprehenſion or (as I thought) aſſurance of Friends being engaged to ſee that* W. L. *and* J. B. *ſhould do the like:* And a little lower he ſays, *I do declare, and that in the preſence of God, that I had never ſigned that Paper of theirs, had I not thought that they looked upon themſelves as ingaged, and would not have been concerned to have written down to* W. L. *and* J. B. *for them to do and perform their part (as I had done mine)* &c. This is indeed to be noted, but not for his Credit. This ſhews how *void of ſincerity* he was in what he did, and that *he did not act Conſciencioufly*, but politickly (*with the beguiling Crafts of Men*) thinking that by his ſigning that Paper, he ſhould have engaged the Friends that met with him to have brought *W. L.* and *J. B.* (*who were innocent*) under the ſame Circumſtances with him *who was guilty*. But here, it ſeems, his Policy failed him, and that has made him Rage the more.

About Three Months after this, I obſerve (from p. 23.) that *G. W.* coming to *Reading*, *A. B.* gave him ſome *new* trouble about his *old* Buſineſs, and through importunity got him to hear ſome of his Complaints; whereupon *G. W.* wrote a few Lines, as tenderly and favourably for him as could be: Yet that did not pleaſe him. He rejects that, as *not being impartial, nor yet ſuch as with which his Conſcience could be ſatisfied.* However he drew up a Paper the next Day, and delivered it to *G. W.* inſtead of his, of which he ſeems ſo highly conceited, that he not only ſays, *it might, if truly made uſe of, and put in due practice among Friends, really tend to a true, juſt and laſting Peace and Amity between both them and him*; but propoſes it likewiſe as *a true and Chriſtian Method to be made uſe of, by and among all Friends every where*, &c. This one would think ſhould be ſome notable thing: or elſe that he is notably conceited of his own doings. It conſiſts of ſeveral Heads, of which the firſt is this; *viz. The beſt way to lay a Foundation of true and laſting Peace among us, is to fix Judgment upon that which is wrong, where-ever it is.* What a Childiſh Man is this, that breaks his own Head by contradicting himſelf, in almoſt every thing he undertakes! When we by appointment of the Quarterly Meeting (and with his own conſent) had heard his Complaints and Charges againſt *W. L.* and *J. B.* and their Defence, and thereupon gave Judgment for putting an end to their Differences; he, becauſe we fixed Judgment upon him, who was wrong, not only exclaimed againſt that Judgment, (unjuſtly calling it wicked and unjuſt) but cried out moſt vehemently againſt us alſo, for giving any Judgment at all; ſaying, *We were appointed for Reconcilers, not Judges*; and *that it was not for a Judgment or Sentence, but for Juſtice and Equity, Hearing and Ending of all Differences, that it was committed unto us.* Now, all on a ſudden, he is *for fixing Judgment, as the beſt way to lay a Foundation for a true and laſting Peace.* But then this Judgment muſt be of *his* fixing, and that not upon what is wrong, but upon what he will call wrong. For in the following Heads of his Paper, he makes himſelf Judge, between himſelf and thoſe he differs with, *peremptorily determining, that they have been the unpeaceable and unquiet Men; and directs, that they ſhould be as far diſowned as he has been. And as*

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yet according to his usual instability and uncertainty, he runs on again, adding to the same Observation, thus, *And would not the Papists themselves as much tender, bowel, and beseech, to make a Man turn Hypocrite, Lie, and Betray the Truth*, &c. *And may it not as truly be said of you as formerly*, viz. *That your tender Mercies, Bowels, and Beseechings, is Hardheartedness, Severity, and Cruelty?* Judge now, Reader, whether the words he cited out of our Paper, as our tender Advice to him, deserved such an Observation, as this he hath made upon them. And by this thou may'st also guess at the rest, for they are much-what after the same strain.

In his 7th Observation, p. 29. he Cavils at our delivering *our Sense, that until he be reconciled to his Brethren, he ought not to offer his Gift upon God's Altar.* Here he *carps* at the words [*God's Altar*] and says, *If I must not offer it upon God's Altar, and Christ Jesus be that Altar, then I pray you upon what other Altar ought I to offer it?* Answer, Upon none; while in such an unreconciled state, but seek Reconciliation first. *I hope*, says he, *you cannot barr up Heaven*, &c. Answer, 'Tis his own Quarrelsome Spirit, that hath barred up Heaven to him and his Offerings, while he remains in that unreconciled State. He adds, *I am ready to believe, it is the first time, that ever any Man was forbidden the Offering his Gift upon God's Altar.* Hath he never read, or had he forgot, what Christ said on that subject, in his Sermon on the Mount? *Mat.* 5. 23, 24. *Therefore if thou bring thy Gift to the Altar, and there remembereſt that thy Brother hath ought againſt thee; leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.* Was not this God's Altar, that they were then to offer upon? And were they not here positively forbidden to offer their Gifts upon God's Altar, unless they were first reconciled to their Brother? How came he then so readily to believe, that it is the first time that ever any Man was forbidden the offering his Gift upon God's Altar? Surely what Christ said to some other Cavillers, might not unjustly be applied to him. *Ye err, not knowing the Scriptures, nor the Power of God, Mat.* 22. 29. Had he known and considered this aright, he would not have *taunted* us, as he doth, saying, *I pray you from whence derived you, or any Man on Earth any such Authority, except from* Rome, *to so limit and enjoin me to silence, whose* Mouth *the Lord hath opened, especially under these, or such Circumstances; or to thus endeavour to limit or quench the Spirit of God in me?* &c. For he might have seen that this Authority (if he will needs have it so, though we exercised no Authority over him, but besought him in Love) was derived higher than from *Rome*, or any Earthly Man, even from the Heavenly Man Christ Jesus. Nor is it the Mouth which the Lord hath opened, that we would have shut or silenced; but that Mouth of his which the Enemy hath opened to reproach, revile, and speak evil of the Faithful Servants of the Lord; neither did we endeavour to limit or quench the Spirit of God in him: But we desired he would endeavour to limit and quench that Spirit which *lusted in him to Envy*, Jam. 4. 5. by joining with which he had before *grieved*, and in a great measure *quenched*, the Spirit of God in himself. But to set this more home upon him, since he says, he is ready to believe it is the first time, that ever any Man was forbidden the offering his Gift upon God's Altar, I will remind him, that in a

Letter

Letter of his own to *W. L.* and *J. B.* dated the 23d of the 6th Month, 1690. he puts the ſame thing upon them thus, *viz. I deſire of you in the mean time, that according to the good Advice of our Lord Jeſus, and Order of the Holy Truth profeſſed by us, that ye forbear the further offering of your Gifts, until you have made Satisfaction to your Brother*; Was he for barring up Heaven then?

The greateſt part of the remainder of his Book, (after theſe Obſervations of his) is levelled more particularly againſt me, though he has not been ſparing to caſt his *Envious Darts* at me throughout the whole; yet becauſe in many places of his Book, and particularly in theſe Obſervations, he ſpeaks ſo much, and ſo often of his Charges againſt *W. L.* and *J. B.* aggravating them with high Terms, and laying much weight upon them, I think fit (before I enter upon my own particular Defence) to ſpeak briefly to them, that the Reader may ſee how cauſleſs his ſo great Complaints and Clamours are.

He hath divided them into Ten Articles; of which the firſt is, *Their Arbitrary-like Over-ruling of Monthly Meetings.* His Proof for this, is, That they *poſitively affirmed, that a Matter under Debate (at a Monthly Meeting in the firſt Month, 1690.) ſhould not be the act of the Meeting. And although when ſo made, and recorded, that afterwards they ſtill as apparently denied it to be the act of the Meeting.* This was, it ſeems, about treating with *I. C.* about opening the Meeting-houſe Doors (which *T. C.* and the reſt of the Separates, had wrongfully ſhut up) and A. B. in a forward *buſie mind* (having got a few others to join with him therein) would needs be *tampering* (as I underſtand) with *T. C.* about opening them, and would have done it in the Name of the Monthly Meeting, which *W. L.* (not *Jo. Buy*, for *Jo. Buy* was not preſent at that Meeting, as appears by the Monthly Meeting's Book) objected againſt, deſiring, that if they would needs be medling in that Matter, it might not be done as the Act of the Meeting, but as their own Act, many of the Meeting being diſſatisfied with it, and objecting againſt it. And ſurely in a Caſe of that Importance (for it was, A. B. ſays, *to deſire them to open the Doors freely, or upon refuſal, to offer them all their Money*) wherein the whole Meeting muſt have been concerned, it had been but reaſonable to have had the Conſent and Agreement of the Meeting before it had been undertaken, at leaſt before it had been made or declared to be the Act of the Meeting. I obſerve he ſays here, that when it was ſo made (*viz.* in his Senſe the Act of the Meeting) and ſo Recorded (though no ſuch Record appears) in the ſaid Book, *they ſtill denied it to be the Act of the Meeting.* And well they might, for there is no ſuch Record thereof in the Book.

The Second Article of his Charge againſt *W. L.* and *J. B.* is, *Their paſſing a raſh and unchriſtian Sentence* (ſo he calls it) *upon him, as being a Man of a wrong Spirit, and that they ſaw and diſcerned him to be ſo: As alſo their comparing him to thoſe they counted open Apoſtates, one run out from Truth, Brother to* Bugg, *and like to* Rogers *and* Story, *&c.* If they judged him a Man of a *wrong* Spirit he hath ſaved them the labour of proving it, having too evidently proved it himſelf ſince, by the *wrong* Work he hath imployed himſelf in, and the *wrong* Fruits he hath

hath brought forth, of Envy, Strife, Hatred, Contention, Railing, Backbiting, Slandering, Lying, and the like, which shews their Judgment in the Case was neither rash, nor unchristian, but sound and christian; and their sight and discerning therein was true and right. And if they compared him to open Apostates, such as *Bugg* or *Rogers*, he hath made the Comparison good, (by appearing as he hath now done) an *open Enemy in Print*, as those before-named had done before, whom he once counted and called open Apostates, as well as *W. L.* and *A. B.* And what they accounted him then, may well be guessed, by what one of them (*viz. T. Curtis*) called him, who meeting him on the way, did (as *A. B.* himself related it) thus accost him, *viz. Canker, go thy way Canker.* But now he hath altered his Tone, and doth not call them *open Apostates*, but those that *others counted as open Apostates.* And it was time for him indeed to change his Note, now that he is not only fallen in with that Party who have owned those Apostates, and spread their Books, but is also fallen into the same sort of Work, which those open Apostates were in long ago. But by comparing the time when he says *W. L.* and *J. B.* called him a Man of a wrong Spirit, (which he says was on the 22d and 24th of the 4th Month, 1690.) with the time of his Exhibiting these Charges against them (which was on the 26th of the 6th Month, 1690.) it seems as if he drew up those Charges against them meerly to be Revenged on them, for calling him a Man of a wrong Spirit.

His third Article is against *W. L.* only, and that *for refusing him the sight of the Monthly Meeting Book.* This may easily be Answered, because *W. L.* had no Order from the Meeting so to do. Nor is it proper for any Member of a Meeting, to whose keeping the Book is intrusted, to let any other Member, especially one known to be Contentious, to have it without the Meeting's Consent; neither can any other Member say, as *A. B.* doth, that he hath as much Right and Property to have it, as the Person to whom by the Meeting it is committed. And whereas he saith the said Book was at no time *denied him* by the Meeting, he might as well have said at no time *granted him* by the Meeting: But when he adds, *Or through any Dissatisfaction of other Friends belonging to it*, he stretches too far, as it is well known to most of the Meeting.

His fourth Article is against *W. L.* and *J. B.* jointly, falsly Charging them with *Endeavouring to Dismember him, Tying up his Tongue*, &c. This is an *Ambiguous* way of speaking, which he wickedly uses to *beguile* his Reader into a belief, as if some act of *Violence* had been offered or threatened to him. But this I shall have occasion to speak to hereafter, where he insists more largely on it, therefore pass it by here.

His fifth Article is, *Their disorderly breaking up and leaving of Monthly Meetings before the Business had been near done, and when Matters have been just under Debate among us.* For which he gives several instances, one of the 26th of the 6th Month, 1690. when he laid these Charges against them before the Monthly Meeting, for which he refers to his Paper of Complaint. But that Paper of Com-

Complaint gives no account of any such disorderly or indirect breaking up of that Meeting (that I observe) but it says, *some Hours were spent in Conference about that Matter.* Yet I think if Friends should hold and continue their Meetings, as long as such a *Make-bait* would hold them in *Debate*, they would find that much more disorderly, than to break up their Meetings in *seasonable time*, whether such *Cavillers* are satisfied or no. He gives another instance also of a pretended disorderly breaking up of a Meeting in the 5th Month, 1691. which appears no more than the former. But it appears by this that he has varied, altered or added to his Charges, since he gave them to the Monthly Meeting, and these which he has now published, are not directly the same which he brought to the Monthly Meeting; for how could ne instance the 5th Month, 1691. in a Charge exhibited in the 6th Month, 1690. Eleven Months before?

His sixth Article is, *Their encouraging and promoting at least, if not first projecting, as he conceives, several Papers drawn up and signed against him.* This is very idle and silly. He grounds their projecting (as he calls it) of those Papers but upon his own *Conception*, but for their incouraging and promoting them, he offers not so much as that, as little worth as that is. But if they had incouraged the signing of those Papers, yet so long as those Papers contain nothing but what is true, what Evil had they done in that?

His seventh Article is, *Their causing of great Disorders and Distractions in our publick Meetings for Worship, by breaking up and dissolving them in the time of his Testimony and Prayer.* If any Disorder was occasioned thereby, he was the Cause thereof, by *imposing* upon the Meeting his Testimony (as he calls it) and Prayer, which Friends had no Unity with, but desired him to forbear, seeing him to be of a *wrong* Spirit, and of a contentious, quarrelsom Mind; reflecting on, and smiting at Faithful Friends in that which he calls his Testimony, which was *his* Testimony indeed, not *Truth's* Testimony, and therefore was by Friends in Truth Testified against. The time he sets for the thus breaking up of Meetings (when he would have held them beyond the usual time) being the 16th of the 1st Month, 1690. The 26th of the same Month, 1691. The 13th of the 7th Month, 1691. shews, both that this was after he had run out against Friends of the Monthly and Quarterly Meetings, and Judgment had been given against him; and also (as before) that these Charges are not the same, which he brought to the Monthly Meeting against *W. L.* and *J. B.* in the 6th Month, 1690. In the close of this Article he Names Three other Friends, *viz. Williams, Speakman*, and two Women, for no other Cause (so far as I see) but that he might thence take occasion to throw some of his Dirt upon them; which he doth thus,

*Though observe* (says he) *the first of them (viz.* W. S.) *charged, and that by one of his own Children with Barbarous Severity and Cruelty towards his Wife and them.* The second, *of being with Child before she was Married.* The last, *permitted as a Preacher among them, and a professed Friend too for nigh Twenty Years, and yet not come so far as to speak the plain Language.* How true this Charge upon the last is,

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I do not know, nor shall go about to excuse. For if any one after so long Profession of Truth, is not come so far as to speak the plain Language, such an one is greatly to be blamed. But yet *A. B.* is more to be blamed, who after a longer time of Profession, is so far *gone from* (if ever he was come to) *Plain-dealing*, as to deal abusively, and falsly by others, as his late Book makes appear. In his Charge against the second, of being with Child before she was Married, he has manifested an unchristian, bad Mind, thus to rake up a Miscarriage done above Twenty Years ago, and for which the Woman hath long since given evident Tokens of hearty Sorrow, and unfeigned Repentance, not seeking to excuse her self, or lessen her fault, but plainly and honestly confessing her Offence, condemning her self, and readily offering to do whatsoever she could for taking off the Reproach from Truth. And hath ever since, (so far as I have understood) walked honestly and blamelesly in her Conversation, being much bowed down in Spirit under the Sence of that Transgression. And had not A. *Bonifield* been an *Enemy to Truth*, and not only *void of Christianity*, but of common Humanity and Civility, he would never have revived the remembrance of such a gross thing (after it had been so long forgotten, as well as forgiven) thereby to bring the Reproach thereof afresh upon the Truth, and to renew the Grief thereof to an already afflicted Woman.

In the other part of this Charge of his, relating to *W. Speakman*, he is both Envious and Unjust; for the Matter he here charges him with, was brought before the Monthly Meeting above Three Years and a half ago, and *W. S.* upon Examination thereof, was found to be Innocent. The Matter (as I find by the Monthly Meeting Book) was thus, on the 26th of the 5th Month, 1692. one *John Veale* brought to the Monthly Meeting a Paper, containing a Charge against *W. Speakman*, for giving undue Correction to his Child, and for irregular Carriage in his Family. Whereupon the Meeting ordered *Daniel Bullock*, *Andrew Hall*, *John Bury*, and *John Thorne*, to hear and examine the Matter, and make Report thereof to the next Monthly Meeting. Accordingly they did meet about it at *Daniel Bullock*'s House, and having heard and examined the Matter on both sides, as fully as they could, they made Report thereof to the next Monthly Meeting, on the 30th of the 6th Month, 1692. as followeth.

" WHereas *John Veale* at the last Monthly Meeting gave in a Paper, wherein *William Speakman* is charged with giving undue Correction to his " Child, and irregular Carriage in his Family. And we whose Names are under-written, being appointed to Examine into the said Charge; and accordingly being met at *Daniel Bullocks* House, and upon the best Enquiry we can " make, we do not find that *William Speakman* is guilty of the said Complaint, " neither can we find, that his Carriage in his Family hath been either indecent, or unbecoming the Profession he makes. And whereas *John Veale* has " made his Report to others, before he spake of it to him, to the Scandal of " the said *William Speakman*, therefore in so doing, it is our Sense, that *John* " *Veale* herein hath done unfriendly by *William Speakman*, and not according to

Gospel

Gospel Order. And further we do understand, that *John Veale* brought out this Charge by the instigation of others.

*John Thorn*, *John Buy*,
*Andrew Hall*, *Daniel Bullock*,

Judge now Reader, whether *A. Bonifield* be not a bad Man, in thus Publickly accusing a Friend of barbarous Severity and Cruelty towards his Wife and Children, when the matter had been brought before a Monthly Meeting above three weeks before, and upon full enquiry therein, the Friend was found and declared Innocent.

*To manifest yet farther the falseness of the Charge*, William Speakman's *Wife desires that these few lines following may be added.*

" WHereas *Abraham Bonifield* hath charged my Husband *William Speakman*
" in his Book Printed in 1695. with barbarous Severity and Cruelty to-
" wards his Wife and Children. These are to certifie all to whom his Book
" may come, That his Charge is false and wicked, and therein he hath abused my
" dear Husband, who hath been and is tender and loving to me and his Children.
" To which I subscribe, the 28th day of the Month called *February*, 1695.

*Elizabeth Speakman.*

*A. B.* his Eighth Article against *W. L.* and *J. B.* is, *Their setting up an open Standard of Opposition and Division in our Publick Meetings, by their sitting and keeping on their Hats in time of Prayer*, which in p. 19. he calls *an evil and irreverent Practice*. But doth but herein condemn himself, and strikes at them through his own Sides: For as evil and irreverent as he thinks it is, it was *his own Practice formerly* towards those Separates (with whom he now joyns) *as a Testimony of his not owning their Preaching or Praying then.* Therefore he should have Published his *Recantation*, for that, before he had fallen so foully upon others for the like. But he hath not stated his Charges right nor fairly, in taxing them with sitting and keeping on their Hats in time of Prayer. That is too general; and being so, is not true, as himself knows; and All, that know their Practice, know, that they do not use to sit or keep their Hats on, when any one is in Prayer, whom they have Unity with. And whenever they do keep on their Hats in time of Prayer, it is because they do not own the Person Praying, or pretending to Pray. Which is the same Reason he himself used formerly to give, why he kept on his Hat, at the Prayer of those others, which now 'tis like he puts it off to. Now, if Persons whose common Practice is to put off their Hats in Prayer, do keep on their Hats at such times only, when a Person *thrusts himself upon them*, taking upon himself to be the Mouth of the Meeting to God in Prayer, as well as the Mouth of God to the Meeting in Preaching, and so will *impose his Preaching* or *Praying* upon a Meeting, as if he were in Unity with, and owned by that

Meeting, when indeed he is not, the keeping on the Hat at ſuch times, and in ſuch Caſes, is no Evil nor irreverent Practice; but it would look more like an *Hypocritical Practice* to put it off.

His Ninth Article is, *Their refuſing to take his Money, which* (he ſays) *he laid down at a Monthly Meeting towards a Collection.* What reaſon had he to expect they ſhould take his Money, when (as in his Second Article he ſays) they had told him, they ſaw him to be a Man of a *wrong Spirit*?

The Tenth and Laſt Article of his Charge, is againſt *J. B.* in particular, and is thus worded, *For his wicked and moſt Blaſphemouſly affirming, That he did ſee my Inſide; as likewiſe that he diſcerned my Heart and Inward Parts; which Wicked, Proud and Preſumptuous words of his, I do not look upon* (ſays he) *or can conceive to be at all leſs, or other than plain and abſolute Blaſphemy, and taking to himſelf the Power and Attributes only and alone proper and due to the Immortal God.* This he *harps* upon in other parts of his Book, and makes a great noiſe about. Now, tho' I underſtand he hath ſtretched the words beyond what *J. B.* ſpoke, yet taking them as he hath laid them down, I think he will be hard put to it to find Blaſphemy in them. It is true, that it is the Lord that ſearcheth the Heart; but it is alſo true, (and methinks he ſhould not deny it) that God who ſearcheth the Heart, both can diſcover, and ſometimes hath diſcovered the ſecret Thoughts and Purpoſes of one Man's Heart to another. When *Samuel* told *Saul, I will tell thee all that is in thine Heart*, 1 Sam. 9. 19. Was that Blaſphemy? Or did did he ſpeak *Wicked, Proud, Preſumptuous Words*? When *David* ſaid of his Enemies, *There is no faithfulneſs in their mouths, their inward part is very wickedneſs*, Pſal. 5. 9. Did he ſpeak at randon, or at aventure? Or had the Lord diſcovered their *inward part* to him, and let him *ſee their inſide*? When *Peter* ſaid to *Ananias, Why hath Satan filled thine heart to lye to the the Holy Ghoſt*? Acts 5. 3. And, *why haſt thou conceived this thing in thine heart*? Ver. 4. Did he not *diſcern the heart* of *Ananias*? And ſee what he had conceived in his Heart? When the ſame Apoſtle told *Simon, Thy heart is not right in the ſight of God*, Acts 8. 21. Did he not *diſcern* Simon's *heart*, and ſee his *very inſide*? Did the Apoſtle take to himſelf the Power and Attributes only and alone proper and due to the Immortal God? Did he ſpeak plain and abſolute *Blaſphemy*? Or *Wicked, Proud* and *Preſumptuous* words? If God hath in former Ages diſcovered to his Servants, the Hearts and ſecret Purpoſes of evil minded men; will *A. B.* deny that he can and may do ſo ſtill? His Hand is not ſhortened. And *A. B.* ſays, p. 6. *We know for certain, that God is not limited to Parts nor Perſons.* So that what he has done of old, he may do again, and that by the meaneſt, as well as by the higheſt Member in his Church. Has *A. B.* forgotten, that amongſt the excellent Manifeſtations which the Apoſtle *Paul* reckons up, as wrought in man by the Spirit of God, one is *Diſcerning of Spirits*, 1 Cor. 12. 10. Was that to give ſight of the *outſide* only, or of the *inſide*, Heart and *inward parts*? But there is beſides this, an underſtanding of the *inſide*, partly by the *outſide* (or Fruits brought forth) a knowledge of the Tree by its Fruits. And ſo apparently evil are the Fruits *A. B.* hath brought

forth

forth, that one may ſafely ſay; (and *J. B.* did not ſay ſo before) he ſees his inſide, and diſcerns his Heart to be corrupt and naught, without danger of uttering Blaſphemy, or ſpeaking Wicked, Proud, or Preſumptuous words.

Thus I have briefly touched the ſeveral Articles of his Charge againſt *W. L.* and *J. B.* which he laid ſo much ſtreſs upon, calling them, *Crimes of an high and criminal nature.* But how light and trivial they are, in reſpect of the noiſe and buſtle he hath made about them, I doubt not but every intelligent Reader will ſoon and eaſily ſee. He adds, that he had alſo *ſeveral other Articles in Charge againſt* W. L. *and which were alſo as material as theſe, and very little varying from the ſame Subject.* If they varied but little from the ſame Subject, they might ſoon be as material as theſe, and yet be *immaterial* enough, or ſufficiently void of ſolid matter or ſubſtance. And therefore he had no cauſe to quarrel with us for declaring in our Judgment, that *his many Articles, Complaints and Charges being meaſured by the Line of Truth, and weighed in the right Ballance, there appeared little of Subſtance in them*; eſpecially conſidering that (as hath been noted in ſeveral particulars before) he hath added many things to them ſince: Yet he hath ſo little Wit, as thereupon to ſay, p. 26. *If ſo* (viz. that there appears but little Subſtance in them) *then the leſs to be blamed.* But I think every Judicious man will think him the *more* to be blamed, for drawing up a Charge in ſo many Articles, and making ſo great a clutter about them, that had ſo *little Subſtance* in them.

I come now to that part of his Book which is levelled more directly, and particularly at me, beginning at p, 33. where he ſays, *Seeing that* O. S. *one of the aforeſaid unjuſt Judges, hath taken a freſh occaſion to thus run out againſt me, through ſome offenſe he has taken at my late Book of Queries, it hath come into my thoughts to further diſcover and manifeſt him, and that in his plain and naked ſhape.* And tho' in p. 45. he reproacheth Friends with being *like them of old, who ſaid, Report, and we will Report it*: Yet now *to his ſhame*, he doth profeſſedly undertake to make this diſcovery of me, ſaying thus, *viz. Not only from the Evidence and Proof from his own Mouth and Pen, but alſo from the Allegations, Reports and Accounts of others concerning him*, &c. And accordingly he hath dealt by me, expoſing what he hath picked up *by Report* (as in p. 37. line laſt) *or Hear-ſay* (p. 39. 40.) againſt me, and where even that hath been wanting, or not full enough to anſwer his *Envious* Intention, he hath endeavoured to make it out with his own *Surmiſes* and *Suppoſitions*, no leſs than three times in one page, p. 40. And this he pretends to do ſaying thus, *viz. To the end that all may know that he is not changed from what he was, but is ſtill and remains in the like Spirit of Malice and Bitterneſs, as is common, frequent and inherent* (he ſays) *to my nature.* Now I obſerve how he overſhoots himſelf through his ill will to me, and runs himſelf upon a Rock before he is aware. For if (as he ſays) *I am not changed from what I was, but the Spirit of Malice and Bitterneſs is inherent to my nature*; then I was always ſo heretofore, and he muſt know it heretofore, and yet who more forward in pretence and ſhew of Love, Friendſhip and Unity with me than he, till of late years, ſince for my gently reproving him for his contentious quarrelling, he hath turned againſt me, and ſet himſelf to abuſe and defame me? Many lines of this nature are in his Book, which containing nothing but meer Clamour, I paſs it over as unworthy of any notice.

The occaſion he here takes for his particular Cavils at me, is from my returning him a former Book of his (which he had ſent me) and which I had written ſomething on. It was a Book of Queries, and one part of the Title of it was, *Plain and Honeſt Dealing*. When I had read the Book, I found it to be ſo far from *Plain and Honeſt*, that I ſtruck out thoſe two words, and in their places wrote two others, more agreable to the Matter and Subſtance of the Book, *viz. Falſe and Treacherous*. I writ alſo ſomething on the Book, and ſomething on a Paper fixed to it, as my Senſe both of him and it; and having ſo done, ſent the Book back to him again. In all which I conceive I did him no wrong, with reſpect either to the matter I writ, or manner of doing it. As for the matter, he doth but nibble and carp at ſome words and paſſages in it (and that how idly, ſhall be ſhewn anon) but doth not undertake to Anſwer it. As to the manner of my doing it (which he ſeems to wrangle about) I think I did him no wrong. For he having (not lent but) *given* the Book to me, it was my own, and at my own diſpoſe, to uſe as I pleaſed; to add, or blot out what I would, and make what Alterations I ſaw meet. And when I had ſo done, it was in my choice either to keep or give it away, and I choſe to give it him again, and accordingly did ſend it him. I intended to have Publiſhed what I had Written and ſent to him with his Book, but conſidering the Subject treated of there does vary from this, I think fit to forbear at this time, and if occaſion offers, and way be made, there poſſibly may be a full Anſwer to it hereafter; ſo for the preſent I ſhall proceed to go through with my Anſwer to this Book.

Now to manifeſt the *Folly*, as well as *Malice*, of this *Cavilling* Man, he hath picked two paſſages out of thoſe two Papers of mine (he mentioned p. 33. neither of which he was willing to undertake to Anſwer) and having moſt *diſhoneſtly wreſted* them, to a *ridiculous* as well as a *wrong* Senſe, he fills two pages (34. and 35.) with *empty* noiſe and clamour, in a *confuſed* manner, and *nonſenſical* heap of words, one of the paſſages he takes out of the latter part of my beforementioned Paper fixed to his former Book, wherein I juſtly blamed him for his abuſive wreſting thoſe words, which he ſays *J. B.* ſpoke to Friends concerning him, *viz.* That *if they could not bind or tie his Tongue, they would their own*, which I told him could import no more in any tollerable Senſe or Conſtruction, than to this effect, that *if they could not prevail with him to be quiet, and ceaſe contending with and diſturbing them, yet they would let him alone, and not ſtrive with him.* The other paſſage he takes out of that which I wrote upon the Book it ſelf, where having ſhewed him the dangerous ſtate he was in, by entertaining hatred againſt *W. L.* and *J. B.* which he had evidently manifeſted by his endeavouring to ſlay their Chriſtian-Reputation, and ſo was by the Apoſtle judged to be a Murderer (*He that hateth his Brother is a Murderer*, 1 Joh. 3. 15.) I asked him thus, *For how couldſt thou deviſe to do them ſo much miſchief (and not hazzard corporal Puniſhment) as to expoſe them as thou haſt done?* Here becauſe I quoted this Scripture, he inſinuates as if I intended Murdering of the Body, when my meaning was no other than as in the very line before, ſlaying their Chriſtian Reputation. Yet by a ſtrange ſort of *perverſe*, *abuſing* and *wreſting* of words, he hath inferred from this, that I would have *Bodily puniſhment inflicted upon him for*

*writing*

*writing his Books*: And from this and the former Expreſſion (uſed he ſays by *J. B.*) of *tying his Tongue* (which had in it no more either of danger or hardſhip to him than to themſelves) for the words it ſeems were, *If we cannot tye his Tongue, let us tye our own*; that is, if we cannot perſuade him to hold his Tongue and not interrupt us: Let us hold our Tongues, and not anſwer him. I ſay from theſe two Expreſſions he hath run himſelf into ſuch a *fright*, as if he began to feel either the *Whip*, or the *Fire* already; ſo true of him is that which the *Pſalmiſt* ſaith of the workers of Iniquity, *They were in great fear where no* (cauſe of) *fear was*, Pſal. 53. 5. Hereupon he cries out, p. 34. of me, for *ſcaring or affrighting him with Corporal or Bodily Puniſhment*. And in p. 49. he very gravely (if there can be *gravity* in ſo great *folly*) ſays thus, *And it might not I believe, be amiſs (if but for the Truths ſake) that ſome ancient and grave Friends would be and were ſo concerned, as to examine and know of* O. S. *what manner and degree of Puniſhment it is to be or muſt be, that my Body is to ſuffer or to be puniſhed withal for the great miſchiefs*, &c. And towards the bottom of the ſame page, he mentions again my *uſing ſuch ſcaring threats of Corporal Puniſhment, or Puniſhments upon his Body*. 'Tis well he is ſo apprehenſive of Bodily Puniſhment, that the fear of that may deter him from attempting that which might ſubject him to it: But it is ſtrange to ſee how upon theſe meer and willful *Perverſions*, he runs out in a noiſe of Words againſt *Perſecution*, ſetting forth not only the *heinouſneſs* thereof, but the *hideouſneſs* thereof, and repreſenting to himſelf and his Reader, no leſs than *moſt cruel Sufferings, and exquiſite Tortures*; *yea, and in the end death it ſelf. And before that, binding of Head, Tongue, Hands, Feet, the uſe and cruelty of the Gag*, and whatever elſe he could think of, to heighten his *affrighted fancy, the Coat and Hat of fearful and affrighting painted Devils, Hell and Hell-fire, put upon them*, &c. And all this noiſe and out-cry he makes for nothing, or without any cauſe or ground given him; but meerly from an *evil mind* and deſire in himſelf, to brand me and other Friends with being of a Perſecuting Spirit, than which there is nothing we are more againſt. But in this I doubt not but both his *Wickedneſs* and *Folly* doth ſufficiently appear, and the Reader may from hence take notice what a *Captious, Cavilling* nature this Man is of, and how little he is to be regarded.

From my altering with my Pen the Title of his former Book from *Plain and Honeſt Dealing* (which he did not uſe) to *Falſe* and *Treacherous Dealing* (which it plainly appears he both then did, and ſtill doth uſe) he takes occaſion to arraign my Converſation ſaying, in p. 37. *Becauſe* O. S. *hath ſo injuriouſly abuſed my true and honeſt Title*, &c. *I ſhall make a little farther enquiry, as an Addition to the former, of his manner of Life, Actions, Converſation*, &c. How well this becomes him, and with what mind he undertakes it, I ſhall leave the Reader to judge.

He begins his Enquiry in a *high* and *haughty* Stile, thus, *Firſt I ſhall demand of him* (meaning me) *to anſwer for himſelf in the Caſe of* Dorothy *and* Nicholas Hall of Ludcum *in the* Vale *of* White-Horſe. From them or one of them he hath received he ſays, *near a dozen Letters, and all of them chiefly and principally relating to his* (meaning my) *Falſeneſs and Unjuſt and Treacherous Dealings towards the aforeſaid; for of Oppreſſion* (he ſays) *with cries for Juſtice, is the Tenor of the whole, and as Reported, the ſame in effect throughout the whole County within the reach of my Power and*

*and Juriſdiction.* By this it appears, that as in natural Bodies, that are diſtempered, the evil humours flow together: ſo in Bodies Civil or Religious, the evil humoured Members flock together, and Communicate their diſcontents one to another. *A. B.* underſtood that *N. H.* and his Wife had taken offence againſt me, how *buſie* thereupon was he, to *fiſh* out of them, whatever he could think might make againſt me. On the other hand, they underſtood he had taken offence at me: How ready and *forward* were they thereupon, to *furniſh* him with their Complaints, and falſe Accuſations againſt me; ſee what an intercourſe has paſſed between them. Near a dozen Letters he has received from them, *and all againſt me.* How many he had ſent them, he doth not tell us, but he don't uſe to be behind hand at Scribling. The Tenor of their Letters, it ſeems, was of *Oppreſſion*; with *Cries for Juſtice*, (againſt me) no wonder therefore that *Abraham* ſpoke *ſo big*, and took ſo confidently upon him to *demand of me to anſwer for my ſelf*, if he had been ſo often *complained to*, with *Cries for Juſtice.* This was enough to elevate one of his temper, and make him think himſelf *ſome Body.* But he has marr'd all, while to gratifie his Envy, he has extended this Cry for Juſtice throughout the *whole County*, and that upon no better ground than *Report*, ſaying, and *as reported, the ſame in effect throughout the whole County*, &c.

Beſides the ſeveral Letters which he received from *Nicholas* and *Dorothy Hall* to himſelf, he had alſo, it ſeems (incloſed therein) the Copies of Letters ſent by them to me, as he intimates, p. 39. out of which he Prints ſeveral fragments, in p. 38, 39, 40, and 41, intermingling other matters between; which both makes confuſion, and manifeſts he was in confuſion when he did it. However, I intend to ſpeak to this buſineſs (or *Caſe* as he calls it) of *N. Hall* and his Wife firſt, and afterwards to other things in their order. He begins in p. 38. with *a Branch* (as he calls it) *in a Letter from* Dor. Hall *to me*, which he ſays was to this effect, *That ſhe was deeply concerned for two of her old Acquaintance*, viz. *for Spiritual* Sion, *that her Husbandry is managed no better, that her Harveſt was ſo ſmall*, &c. *Secondly, for* Old England, *that ſo much of her fair Building was moultring years ago, and now I have leaned* (ſays ſhe) *upon one of her props, and received an incurable wound: If her props be ſo feeble, it ſignifies her downfal is not long.* By this the Reader may gueſs what a *Whimſical* Woman this is, and then he need not wonder that *A.B.* is ſo taken with her. He calls this *her Innocent Simile*, and takes upon him to apply it to me, ſaying, *This her Innocent Simile relates unto thee* O. S. *whoſe ill Husbandry in the Lord's Vineyard hath ſo hindered the Harveſt or increaſe; and the Prop too, that they leaning upon, have given them ſuch an incurable wound, even thee*, O. S. As to my Husbandry in the Lord's Vineyard, I have nothing to *boaſt* of: nor yet (I bleſs God) am I conſcious to my ſelf of any *wilful default* or negligence therein. However, it is my comfort, that I am not to give my Account thereof to *A. B.* whom it would better have become to have *looked at home*, and ſee how well he had diſcharged his own part in that for which he blames me: As to the former part of the Simile, if ever *D. Hall*, or *A. B.* either, was truly acquainted with Spiritual *Sion*, I doubt it is *ſo long ago*, and they have ſhewed ſo much *unkindneſs* to her ſince, that the acquaintance is worn out and loſt, but for the latter part of it; what can be more ridiculous, than to call me one of *Old England*'s Props!

For

For ſo *Abraham* expounds and applies it. One would think the *incurable wound* they ſpeak of, is in their *Heads*, and that it hath *diſtempered* both their *Brains*.

The fragments or pieces of Sentences which *A. B.* hath publiſhed out of *N. Hall* and his Wives Letters both to himſelf and me, being many and of divers kinds and matters, I ſhall not repeat them all, nor his Comments upon them. But the Subſtance of ſuch of them as relate to *Hall*'s own buſineſs, is to repreſent me as having wrong'd him and his Wife. In one of them (as A. *B.* hath publiſhed it) he ſays thus, *O. S. my cry is again for Juſtice, that the wrong that thou haſt done me and my Wife, may be put into the hands, of good and underſtanding Friends for a hearing, concerning thy unjuſt, unmerciful, and unchriſtian Actions*, p. 39. In another thus, *O. S, I not having Juſtice done me laſt ſecond day at* Charloe (which was at the Quarterly Meeting) *I do ſend theſe lines unto thee, to have the Money, that thy hard heart hath wronged me of.* In another thus, *I do greatly want what thee haſt wronged me of, to labour with my own hands*, p. 40. In another thus, *That O.S. through his Envy, and Cruelty had put him to almoſt five Pounds loſs, for leſs than Forty Pounds upon Land Security.* upon which *A. B.* adds this, as his Comment, *I ſuppoſe* (ſays he) *by his vexatiouſneſs at Law upon them, for I have heard he was very extream*, &c.

From theſe foregoing, and other Paſſages of like tendency in *A. B*'s Book, a Stranger might think that I had *greatly injured* and wronged *Nicholas Hall*, that I had dealt *extream ſeverely*, and cruelly with him, that I had taken advantage upon him, had *Circumvented*, *Cheated*, or *Oppreſſed* him, to enrich or advantage my ſelf. That the Reader therefore may have a right underſtanding of the matter, I will give a true and plain account thereof, and then leave it to his Judgment.

In the 4th Month, 1690. *Nicholas Hall* being *Arreſted for Debt*, and likely to be carried to Goal, his Wife (through much importunity, and by perſuaſion of ſome Friends) prevailed with me and *William Auſtel* (a Friend of *Ore*) who were both of us Truſtees for certain Orphans, and had ſome Money of theirs in our hands, to lend ſome of the ſaid Orphans's Money to *Nicholas Hall* to keep him out of Priſon, and he and his Wife did agree to Mortgage ſome Land (which was her Joynture) for the Security of the Money. Accordingly a Mortgage thereof was made to *W. A.* and me for one year, for 43 *l.* to the uſe of the ſaid Orphans: When this Money had laid about two years, the Children to whom it did belong, came to be of age to receive the ſaid Money, and we knew not how to come by it again: For by that time, *Hall* was in *Priſon* for Debt, and we had no way to raiſe the Money, unleſs we ſhould have ſeized on the Land that was Mortgaged for it; which we were unwilling to do, becauſe we would not uſe any Rigour towards *Hall*. So that we were neceſſitated to aſſign the ſaid Mortgage to one of the Children (and ſhe being a Woman and Married to one *Francis Clarke*) the Money due thereon, being part of her Portion: And to ſhew what favour we could to *N. Hall*, although there was near two years Intereſt due upon the Mortgage when we aſſigned it, yet we did not charge that to *Francis Clarke*, to the intent that he might be the more kind to *N. Hall*, in reſpect of his Poverty.

This

This is in ſhort, the true State of the Caſe, by which it doth appear, that I helped *N. Hall* to Money at a *pinch of need*, and when he was in a *great ſtraight*, to ſave him from going to Goal. *I never Sued him* for the Money again, *I never Seized the Land* that was Mortgaged for it, (though the Mortage was forfeited by non-payment of the Money:) And he knows in his Conſcience, that I never received any Money at all on this account, firſt nor laſt from him, but one half years Intereſt for the Childrens uſe. Yet he charges me with having wronged him, and taxes me with Unjuſt, Unmerciful and Unchriſtian Actions, and demands of me the Money which my hard Heart (as he falſly ſays) hath wrong'd him of. But whether he in thus belying and abuſing me, and *A. B.* in abetting him, and publiſhing his Lyes for him in Print, hath not groſly abuſed me, let the indifferent Reader judge.

But *A. B.* is more to blame than ordinary, in this caſe. For before he Publiſhed theſe falſe Charges againſt me, he knew they had been heard three times over, and I each time declared Innocent, and *Hall* was blamed for his cauſeleſs Clamours againſt me, *viz.* Firſt, at a Monthly Meeting, and afterwards at a Quarterly Meeting, as the Records belonging to the ſaid Meetings doth fully demonſtrate.

But ſometime before the ſaid Quarterly Meeting, I having heard, that *N. Hall* had been with *Abraham Bonſield* with his Complaints and Papers, and *A. B.* made a noiſe and pudder about it; I writ a Letter to him, and therein plainly and briefly ſignified the true State of the Caſe between *N. Hall* and my ſelf, and that I never did him any wrong, nor gave him the leaſt Cauſe or occaſion to complain againſt me: To this effect, very tenderly I wrote, to prevent his being abuſed by *N. Hall*'s falſe Stories. But alas, *A. B.* was ſo glad that he had catcht hold of ſomething, which he hoped would make againſt me, that ſo far as I can underſtand, he encouraged *Hall* in his Clamours againſt me, as much as in him lay: For I being at *Reading* in the 10th Month, 1694. about other buſineſs, *N. Hall* being brought in by *A. B.* his Advocate, intruded his impertinent matter againſt me, and *A. B.* urged me much to make *Hall* ſatisfaction for the wrong which he ſaid I had done him. I told them both to this effect, That I never did *Hall* wrong, and that the matter had been already twice heard by Friends, and determined. But they were ſo eager upon me to have it referred, that (to leave them the more without excuſe,) I ſaid to *N. Hall* before ſeveral others, There is thy Neighbour *Michael Malet*, I am content that he ſhall hear the Matter, and to ſtand to his award. This *Michael Malet* is a Counſellor at Law, who lives in the ſame Town where *N. Hall* lives, a Man of note in the Country, and one that is well affected to Friends. With this offer of mine, *N. Hall* ſeemed greatly pleaſed, and ſo I left them. After I was gone, they (unknown to me) drew up a ſhort Paper, ſignifying that *N. Hall* and I had agreed to refer his Matter to *M. Malet* aforeſaid, and ſome that were preſent ſet their Hands to it, and ſent it to the ſaid Counſelor by *N. Hall.* And to back the buſineſs, *A. B.* ſent a Letter to him at the ſame time by the ſame Bearer, of which, having obtained a Copy I inſert it here, that the Reader may obſerve, how much this *Envious* Man *buſied* himſelf in that which did not concern him.

The

The Letter was thus.

Loving Friend, Counsellor *Mallett*,

" AFter my true and engaged Love unto thee, and thy Wife, with thy Son, " if at home. The occasion of this is to inform thee, That thy Neigh- " bour *Nicholas Hall* being here at *Reading*, and the Case of the Difference be- " tween him and *Oliver Sansom*, accidentally laid before several of us here, in " order for a hearing, and to have Justice done him; whereupon it was agreed, " that the Matter in Difference betwixt them should be referred unto thee, to " both determine and end it betwixt them. I therefore only intreat thee to do " the poor Man Justice; for it is to be feared, that it hath been hard for him " to obtain it hitherto. But if *Ol. S.* do refuse it, or take any indirect way " either to evade or prevent his having it, happily it will be seen that *Nicholas* " can find some that will stand by him in his Case, so far as to do him Justice, " though a Poor Man, and *O. S.* a Rich one.

*Reading*, the 28th of the 10th Month, 1694. Thy Loving Friend, *Abraham Bonifield.*

By this Letter the Reader may observe how *forward A. B.* was, not only to *busie* himself in other Folks Matters, but to reflect upon the Monthly and Quarterly Meetings, insinuating as if *Nicholas Hall* could not obtain Justice there. Shortly after I being at a Meeting at *Chawlow*, where *Counsellor Mallett* also was, after the Meeting was ended, and before Friends parted, he acquainted them that he had received the aforesaid Letter and Paper; and that inasmuch as the Matter was referred to him, he was willing all should know, that what he did therein should not be Clandestinely, but openly, and above-board, or to that effect. And he desired me to give him the true state of the Case in Writing, because I lived remote from him, and *N. Hall*, being his Neighbour, should have liberty to make his Objections, and to represent his Case also; I therefore drew up the state of the Case, in substance the same as I have given it here before, but more large, with the Circumstances of it. And some time after the said Counsellor gave forth his *Award* or *Judgment* under his Hand, as followeth,

" HAving perused, well weighed and considered of this state of the Case, " between *O. S.* and *N. H.* (whereto as a Neighbour I have been no " Stranger) I should be short to Truth and Justice, should I not truly declare " to whomsoever may please to take notice hereof, That it is my *Judgment*, " that the said O. S. *hath in all the Transactions thereof* fully acquitted *himself* " *as a prudent and upright Person, and ought not to be persecuted so causlessly by the* " *said* N. H. *by various Rumours to the contrary*, as of late he hath done in divers

" places, after this Matter had been fully and freely discussed in an open
" free Meeting at *West Chawlow*, &c.

*Michael Mallett*

About the same time, the Counsellor Judging it needful to inform *A. B*
*field* how he had found the right of the Matter to stand, wrote him a Letter
answer to that he received from him; a Copy of which here followeth:

Loving Friend, *Abraham Bonifield*,

" HAving not long since received from thee a Letter (without Seal)
" the 28th of the Month last past. I take my self to be under some O
" ligation to disabuse thy (hitherto mis-informed by *N. H.*) understandi
" in relation to that Matter transacted between him and *O. S.* which I have
" failed *very carefully to examine*, being invited thereto by the Subscription
" some Friends of *Reading*, whom I have some, though not much, knowled
" of, but think worthy of such satisfaction as well as thy self, being to re
" the Examination thereof to me; though *I did think it needless*, the same befo
" having been publickly and fairly discussed, in a free and open Meeting
" *West Chawlow*, where were present divers very sensible, and I hope, very r
" Friends of thy Neighbourhood, and then ordered that the said *N. H.* shou
" acquiesce: Though since he ceases not *very causlesly*, to fill thine, and t
" Ears of others, with *very unjust* Complaints of O. S. who hath delivered
" me the true state of the Case in Writing, whereof I have Transcribed a C
" py for his better Vindication, which may be at any time ready for thy vie
" when thou may'st think fit to make my Wife (who hath formerly giv
" thee so much light as to this Affair, as might perhaps prevent any prejudi
" therein) and me happy with thy good Company here——where thou'lt n
" fail of an hearty Welcome from him, who is

*Ledencombe Regis*, 9. Thy truly Loving Friend,
*Mersis* 11. 169⅘.

*Michael Mallett.*

Now if *Abraham Bonifield* had not been extremly darkened with Envy, ho
could he have dared to abuse and slander me as he hath done in this Business
*N. Hall*, and his Wife, when at the same time, and before, he knew, that th
Matter had been heard and examined by a Monthly Meeting of Friends, and
*clear'd* therein; that the Matter had been examined by a Quarterly Meeting
Friends, and I *again cleared* therein; that the Matter had a third time be
heard and examined by Counsellor *Mallett*, (to whom it was partly throug

*A. B*

*A. B*'s means referred) and I *cleared* therein, and the blame laid upon *N. Hall* for accusing me without Cause.

It is sad to consider that *A. B.* should act thus against so clear evidence, and his own knowledge; but so far hath his Envy carried him, that he sticks not to pervert the Judgment given by Counsellor *Mallett*; for thus he says of him, p. 38. *And as to Counsellor* Mallett, *though he says* that thee hast dealt *fairly by them, as in respect to Law, but did not, nor could not, as in respect to Tenderness and Christianity.* Now the Reader may observe that these terms, *viz. in respect to Law, to Tenderness and Christianity*, are not Counsellor *Mallett*'s words, but words thrust in as his by *Abraham Bonifield.* Counsellor *Mallett* in the Judgment he gave, (and which I have before recited) did not say that I had dealt fairly by them as in respect to Law, (though *A. B.* hath the Impudence to Charge him with saying so) much less did he say, That he did not, nor could not, say I had dealt fairly with them, as in respect to Tenderness and Christianity, (which *A. B.* falsly adds) but he used full and comprehensive Terms, to express his Judgment by, namely, *That the said* O. S. *hath in all the Transactions thereof, fully acquitted himself as a prudent and upright Person.* In all the *Transactions* thereof. Doth that respect only Law? Or doth it not include *Tenderness* and *Christianity* too? If I did (in Counsellor *Mallett*'s Judgment) fully acquit my self as an upright Person in all the Transactions of that Business, with what Face, or Conscience, could *A. B.* affirm as he does, That Counsellor *Mallett* did not, nor could not, say I had dealt fairly by them, as in respect of Tenderness and Christianity? I do look upon Counsellor *Mallett* to have more Tenderness and Christianity, than to think I could fully acquit my self as a prudent and upright Person in all the Transactions of that Business, without Tenderness and Christianity. And others may from hence know *A. B.* better than heretofore they have, and beware how they trust themselves to his Prudence and Uprightness, if it be void of Tenderness and Christianity.

I might further enlarge on this Subject from some passages in that Judgment given by Counsellor *Mallett*, and in his Letter to A. B. and there-from shew A. B. that he hath rendred himself (in the Counsellor's Judgment) *Unjust, and a Persecutor.* For in that Letter he expresly calls those Complaints, wherewith *N. H.* filled A. B's Ears against me, *very unjust Complaints*; what then but very unjust can A. B. be, in charging those Complaints on me? And in his Judgment, the Counsellor says, *I ought not be persecuted so causlesly by the said* N. H. *by various Rumours to the contrary*, (that is, as if I had not acted as an upright Person.) Now if this was Persecution in *N. H.* how much a greater Persecutor is A. *Bonifield*, who hath published these unjust Complaints against me in print, and that with his aggravating Observations on them, after he knew they had been judged *unjust* both by the Monthly and Quarterly Meetings, and afterwards by him to whom they were referred to be heard and ended? But I forbear enlarging, and most willingly leave it to the Judgment of that Holy Witness and Judgment-seat which *A. B.* hath too *presumptuously* appealed to, as he will find to his Sorrow one Day.

He insinuates another Charge against me by way of Question thus, *And was it not also plainly proved against thee at a Meeting held at* William Lambol's *the 26th of the 10th Month, 1694. and that before several of thy own Friends, and others also, that thee hadst been both Remiss in, and False, and Treacherous also to thy Trust, in the Case of* Richard Daniell, *late of* Reading, *in the which thee wast concerned as an Executor with* L. K. *to the Will of the aforesaid* Daniell. To this I Answer, NO, I believe that not one of my own Friends (as thou calls them) had any such Thoughts in the least, but were satisfied that I had acted uprightly both as a Man and a Christian in that Affair; but I think I need say no more in this to *A. B.* but to put him in Remembrance (if he has willingly forgot it) how that above 14 Years ago, at a Monthly Meeting at *Newberry* I was charged with the same Matter, by some of those Separatists to whom he is now gone (who laboured then to hinder my Service in the Truth, and among Friends, and to have fastened some Reproach or Defamation upon me by it; but they laboured in vain (as he now doth) for it was made appear to that Assembly, that I had been really Conscientious and Sincere in all that I had acted and done in that Business. And that which is most Remarkable in it, with respect to *A. B.* is, that *he was one that appeared on my Behalf, and for my Vindication in that Matter* against him that Accused me.

The next thing I intend to take notice of is in p. 40. where he says thus, *Concerning the Widow* Bunce *of* Goosie (*I mentioned*, says A. B. *in the general before*, (but I do not find her so much as named before) *in turning Justice and Equity backwards, and not allowing them to put it into Neighbours Hands to Judge the Truth.* These seems to be *N. Hall*'s words, that which follows is *A. B*'s Observations upon them, thus, *Observe*, says he, *in a Matter of some Claim, Title, or Property*, &c. *yet* O. S. *as you see must needs have a Finger in it too, as he used to do, as well as engage others with him*, &c. *And therefore, as hinted, it appears they do, and will make themselves Judges over Friends*, &c. *both in Civil as well as Spiritual Things, and determine it; whereas her Honest Neighbours, at knew better of the Nature of the Case, was wholly shut out from her Relief, to her great Injury*, &c. *And which her Son resenting so very ill and unkindly, hath gone since to the Priest for a Wife*, &c. These *Et-cetera*'s are A. B's own, no less than five in seven Lines; and I set them down as he has done, to shew what an idle insignificant Writer he is.

But to proceed to answer to what he hath charged me with concerning this matter, That a difference happening between the said Widow *Bunce* and another Friend, and it being laid before the Monthly Meeting, the Meeting appointed some Friends to hear the Matter and endeavour to put an end to the said Difference; of them that were so appointed by the Meeting, I was one, and no otherwise was I concerned or had (to use A. *B*'s Phrase) a Finger in it, but to help with others to make it up. And through the Blessing of God, our endeavours therein proved Successful. The Breach was made up, and Friends were satisfied concerning it. But what (if one may be so bold as to ask) had A. B. to do to put his Finger into it, now so long after it hath been made up? Or what other End or Design can he be supposed to have therein, but either to rip up, and tear open the Difference

ference again, and make a new Breach upon it, if he could, (which is the Work of the Wicked One) by ſuggeſting, as if Juſtice and Equity had been turned backwards, and the Woman greatly Injured, becauſe (both the Parties being Friends) the Matter was undertaken by Friends, and not left to her Honeſt Neighbours (the Worlds People, as it ſeems A. B. in ſuch Caſes would have) or elſe, that he deſigns by thus Miſrepreſenting the Matter, to throw ſome more of his Dirt at me, as if I had thruſt my Finger into this Buſineſs, as he has done his, without being duly called to it, and had thereby occaſioned the Widow to ſuſt in great Injury. But that the Widow *Bunce* her ſelf had no ſuch apprehenſion concerning me, nor the leaſt diſtruſt of my juſt and fair dealing with her in that buſineſs, may well, I think, be gathered from this. That after that matter was ended, and over, when ſhe was to go into *Ireland*, to live with her Daughter there, ſhe hath entruſted me (as much or more) than any Friend or Relation ſhe hath in *England*, to Receive her Rents here, and to tranſmit them over to her in *Ireland*.

In p. 41. he taxes me with *Serving him a baſe unworthy falſe deceitful trick, nigh or full half a ſcore years ago, about the things that he was to buy for the Friends that were Priſoners in* Newgate, *and which for the better accomodating of them, he did* (he ſays) *in reality, and without reſerve, deſire my aſſiſtance to him in it, in order to do them the greater kindneſs; yet nevertheleſs I* (he ſays) *for my own Ends and Intereſt, acted quite contrary to the ſaid end propoſed by him, as well as to the Friends diſadvantage, that were not in a condition to ſo well help themſelves*, &c. This is an high Charge ſet forth in *foul* and aggravating terms. He calls it a baſe, unworthy, falſe, deceitful trick; *His words are not as ſmooth as Oyl*, which he ſays mine are, p. 33. neither is it his manner to relate things plainly and fairly; why did he not open what this (which he calls a trick) was, that the Reader might underſtand, and be able to judge whether it was (as he calls it) *baſe, unworthy, falſe, and deceitful*. He ſays *I acted quite contrary to the end propoſed by him*, and that I did this *for my owns Ends and Intereſt, as well as to the Friends diſadvantage*. The End he ſays *he propoſed*, was *to buy things for the Friends that were Priſoners, for the better accommodating of them*. Now from his ſaying that I acted quite contrary to the ſaid end propoſed by him; one that knows nothing either of the buſineſs, or of me, might ſuſpect, either that I had bought nothing at all for them, but *had run away with their Money*: Or elſe, that if I did buy things for them, *I cheated them in the buying of it*, and made an *advantage to my ſelf* thereby. And 'tis likely that A. *B.* delivered this matter ſo darkly, on purpoſe to *miſlead* his Reader into ſome ſuch ill apprehenſion of me. But if that was his deſign, I do hope to defeat it, by giving the Reader a true and plain account of the matter, ſo far as I can remember, to the beſt of my knowledge, which is thus; A. *B.* it ſeems was imployed to buy certain Goods for ſome Friends that were Priſoners in *Newgate*, for them to ſell again by retail; and he thinking (I ſuppoſe) that I had more Knowledge therein than himſelf, deſired me to buy them (I being at that time a Priſoner my ſelf in *Reading*, but having ſome liberty to walk in the Town) accordingly I did buy the Goods as carefully and faithfully as I could; but herein it ſeems was my overſight, and that which gave ſo great an offence, namely,

that

that I did not buy those Goods of that Person whom A. *B.* hath since said he intended I should, but had them of another; but whether this was my mistake in receiving my Errand or A. *B*'s in giving it me, I know not. However I know of no wrong or disadvantage that came to the Prisoners thereby, nor of any gain or advantage that did accrue to me by it. Therefore in his saying I did it for my own Ends and Interest, as well as to the disadvantage of the Friends the Prisoners, he hath therein spoken a double untruth, and as for his railing and bitter language expressed towards the close of that Paragraph, let the Lord rebuke him.

He shoots another of his Bolts at me in p. 42. about my Brother's Widow, which he brings in thus, *And again as to his Treachery, Hard-heartedness, &c. what need I so trouble my self, or have fetcht such a circuit round to prove this Man, O. S. Treacherous, Hard-hearted, and without Natural affection to others, when seen, found, and known to be so at home, as I may say even to his own Relations, as witness his hardy, sower, and morose carriage towards his own Brother's Wife.* In this as well as in the rest, he runs himself aground, and bewrays his own Folly. He charges me with *Treachery and Hard-heartedness* toward my Brother's Widow, and for Proof thereof alledges that my carriage towards her was *hardy, sower and morose*; now if this were as true as it is false, yet doth hardy, sower, morose carriage prove a Man to be Treacherous? O then *most Treacherous* A. *Bonfield*, for who more sower and morose than he, as this his Book shews? But if that be not a proof of Treachery (which none but such a Wise Man as himself, will say it is) his bringing it here for a proof thereof, is a sufficient proof his own Envy and Folly,

But as to my Brother's Widow, and my carriage towards her, I can truly say, I had a compassionate love to her, and did from my Heart wish her well every way. And I do not know that my carriage towards her, was either hardy, sower, or morose, or other than became the Profession of Truth, and the Relation that was between us. Yet I had cause sometimes to speak plain, and that which it is possible might not be pleasing to her, but she well knew that my end therein, was only and alone, on behalf of my said Brother's Children, which he had by a former Wife, the Care of whom lay somewhat upon me, not only as a near Relation, but by my Father's Will appointed an Overseer, to see and endeavour that they might not be deprived of certain Legacies which in and by the said Will was bequeathed to them, which if I had not endeavoured, A. *B.* might then have charged me, and that truly, with (what he now doth falsly) Treachery.

I have now gone through his Book, so as to answer whatsoever seemed to have any appearance of weight in it, and I hope to the Reader's satisfaction. But for his confused Clamours with which his Book abounds, especially the latter part of it, vented in a Stile of *Billingsgate* Rhetorick, I do not think it worth my while to trouble my self or my Reader any further about it; but I shall subjoyn a Testimony from the Friends of the Monthly Mens Meeting of *Farringdon*-side, and there-a-ways, which of it self might, I suppose, have been sufficient to have clear'd my Reputation in the Judgment of the Impartial, from the Muck

and

and Dirt which in his Book he has endeavoured to caſt upon it, and then come to a Concluſion.

*The ſaid Teſtimony is as followeth.*

" WHereas there is a Book lately Publiſhed by *Abraham Boniſield*, Entitled. " *The Cry of the Oppreſſed*, &c. tending to the diſhonour of the Name of " the Lord, and to the defaming of many Ancient Friends, who have long " been known and approved by their faithful Teſtimony and Sufferings for the " Truth; and alſo by their diligent Exerciſe in ſerving the Church of Chriſt. " And more particularly our dear Friend *Oliver Sanſom*, (who is a Member of this " Meeting) is greatly wronged and abuſed by the ſaid *A. B.* in his foreſaid Book, " which in two remarkable Matters, that have been fully and fairly heard and " determined in our Monthly Meetings (*viz.* the buſineſs of *N. Hall* and his " Wife, and that of the Widow *Bunce*) we do hereby declare, that within our " own Knowledge, the Accuſations which *A. B.* from thence would faſten upon " *O. S.* are utterly falſe. And we being Witneſſes of his Chriſtian Converſa- " tion on all accounts among us all along, are alſo fully ſatisfied, that all his other " Allegations againſt the aforeſaid, are alſo falſe, which by the Spirit of Envy " in *A. B.* are forged and brought forth for no other end, but to bring him, the " ſaid *O. S.* undeſervedly into contempt. Wherefore we do look upon our " ſelves concerned for the Honour of the Holy Truth, and for the Reputation " of him and other our dear Friends and Brethren (who have been from the be- " ginning both diligent, faithful and conſtant in the Work and Service of the " Lord) to give forth this our Teſtimony againſt the injurious attempts of this " Envious Apoſtate Adverſary.

And by Appointment and on Behalf of the ſaid Meeting: Signed by

*Given forth at a Monthly Mens Meeting held at* Weſt Chawlow *in the* Vale *of* White-Horſe, *in the County of* Berks, *the* 27*th of the* 12*th Month*, 1695.

*Richard Vokins*, Sen. — *Edw. Lockey.*
*Daniel Bunce*, Sen. — *Adam Lawrence.*

After he had brought his Book to an end, and had ſet to it THE END, he hath added four pages more (ſhewing himſelf to be confuſed and whimſical in the manner, as well as in the matter of it) and that he calls a ſhort Addition (having a Poſtſcript before) and in that which he calls a ſhort Addition p. 45. He ſays thus, *Neither this, nor any other Difference of any Nature or Kind whatſoever, is or can in Truth be ſaid to be ended, until the Reconciliation be wrought, and Peace made between the Parties that differed; and this he ſays, one would think is ſo plain and clear, that no Capacity, tho' never ſo weak or ſmall, but muſt needs diſcern, believe and ſee it.* If his Capacity had not been of the ſmalleſt ſize, he might have diſcerned, what a foundation he has here laid, ſhould it be allowed, to perpetuate Differences, and render them impoſſible ever to be ended, for it is

too

too frequently seen in such cases, that one or both of the differing Parties do obstinately refuse to be reconciled: But towards the lower end of the same page, he grants at length, thus, *That if the Parties or Referrees to whom the matter in difference is referred, be in good earnest, and do use their utmost endeavours for Peace and Reconciliation*, &c. *yet if any one of the Persons or Parties concerned, do stand out and be refractory, and refuse to yield compliance to the Judgment of the aforesaid, all the rest are clear and to be excused, and the blame wholly and alone to be placed upon the obstinate, or refusing Person or Party*, &c. *in case that Partiality and Injustice be not the cause of his averseness.* This I like well, and am so fully assured, that we (whom he unjustly calls the seven unjust Judges) to whom the matters in Difference between *W. L.* and *J. B.* and himself were referred, were in *very good earnest*, and did use our *utmost endeavours* for Peace and Reconciliation (in Truth) and that tho' A. B. do stand out, was refractory, and did refuse to yield compliance to the Judgment given by us, yet there was *no Partiality* or *Injustice* on our parts, which might be the cause of his *averseness*. That with great Satisfaction and Content of Mind, I can, and do leave and submit it to the Judgment of God's Holy Witness in the Hearts of his People here, and to the Judgment-Seat of Christ hereafter.

But seeing it is so plainly proved, by positive Evidence, and most clear Demonstration, (which cannot be denied) that A. *B.* is deeply guilty of doing great wrong to me and others, therefore God's Holy Witness in the Hearts of his People (which is just and true) must needs judge and condemn him for it: Now this is what I (in true love to his Soul) do sincerely desire, that he may consider of his sad Estate, and wait in Humility upon the Lord, to know such *a Godly sorrow that may work in him a true Repentance unto Life Eternal*: For if this be not witnessed by him while he have time, with what confidence can he think to appear before that *Dreadful Tribunal* or *Judgment-Seat*, which he (in an haughty mind to make a vain flourish) hath presumed to Appeal unto, where he must certainly *be Rewarded* according to his doings.

Abingdon *the 29th of the 1st Month*, 1696. *O. S.*

## POSTSCRIPT.

*THere is one thing more which may not be improper to be taken notice of, though I had once thought to have passed it over with a slight hint in p. 42. but upon a second consideration, concluded it might be of some Service (tho' it be but a small matter, and there are so many greater matters to be found fault with in his Book) to shew that* A. B *is as foolish as conceited. I did intend to have inserted this in p. 42. where it is something touched upon before; but I being in the Country, it came too late to the Printer's Hand, and therefore it is added by way of* Postscript. *'Tis his* Etcetera's *which (having leisure) I did for curiosity cast up, where I found such an unusual plenty of them in his Book, that there are fifteen of them in some single pages, and near three hundred of them in the whole Book, though it be not eight sheets of Print; some whereof are very insignificant and impertinently added: As for Example, p. 40. speaking concerning the Widow* Bunce's *Son, he says,* He went to the Priest for a Wife, &c. *What would he have his Reader think he went for besides a Wife? For his* Etcetera *implies something more than a Wife. Again, in p. 3. l. 45. he says,* he with the rest, &c, did: *Which is as proper as if he had said* he with the rest and the rest did. *So p. 42. l. 4.* Meeting with him at *Gracious-street* Meeting at the time of the Yearly Meeting, &c. *So p. 18.* There ended the matter as the full and result of all and the whole, &c. (viz. *the rest besides the whole*) *see also* Epist. *p. 9. again in p 44. l. 14. 15.* Any Nation, Country, Kingdom or Place whatsoever throughout the whole World, &c. *Nay so silly is he as to put in, or cause to put in with a Pen these useless* Etceteras *in divers places where the Printer had the Discretion to leave them out, as in the page last cited and some others.*

## ERRATA.

PAge 5. line 19. for *the Capital* read *that Capital*, p. 13. l. 31. for *till* r. *the*, p. 16. l. 24. for 10th. r. 5th. p. 18. l. 23. for *Meteting* r. *Meeting*, l. 24. for *these* r. *those*, p. 20. l. 2. r. *but that he*, l. 29. for 36. r. 37. p. 21. l. 15. for *the Quarterly* r. *that Quarterly*, l. 16. r. *last Quarterly*, l. 19. dele *same*, l. 21. for *matters* r. *matter*, l. 34. for *mateer* r. *matter*, l. 35. for *the* r. *that*, p. 22. l. 21. for *away*, r. *and*, r. *away*, &c. p. 28. l. 8. for *A. B.* r. *J. B.* l. 39. for *had* r. *hath*, p. 31. l. 8 for *weeks* r. *years*, ibid. r. *enquiry made*, l. 10. for *the charge* r. *this charge*, p. 35. l. 12. for *or* r. *for*. p. 44. *l.* 23. r. *of his*.

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# THE
# Folly of a Libeller
## MADE MANIFEST:
BEING
## *Some Brief Observations*
UPON A
# LIBEL,

Lately Publiſhed, and Abuſively Entituled,

## *The Dangerous Impoſture of Quakeriſm.*

Wherein the Envious Abuſes of that Author are Detected.

By *RICHARD ASHBY.*

2 COR. VI. ——

*But in all things approving our ſelves Miniſters of God, in much Patience,——By the Word of Truth, by the Power of God,—— by Honour and Diſhonour, by Evil Report and Good Report; as* **Deceivers**, *and yet* **True**.

*LONDON*,
Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-ſtreet*, and at the *Bible* in *Leaden-Hall-ſtreet*, 1699.